

THE PACIFIC



Volume LII.

SAN FRANCISCO, JANUARY 23, 1902.

Number 4.

All's Well.

OUT of the heart of the night,
Over the billows' swell,
Rings the voice of the watch till the morning light
With the cheering cry, "All's well."

And so on the sea of life,
When the way seems dismal and dark,
And the waves are raging in a sullen strife
Around our human bark,

There's ever a watch at the prow
Whose care shall lighten nor cease
Till "All's well" sounds from the homing bow
In the happy harbor of peace.

—Clinton Scollard.

THE PACIFIC

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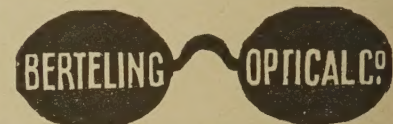
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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, January 23, 1902.

The Will for the Deed.

"So do I gather strength and hope anew;
For well I know, Thy patient love perceives
Not what I did, but what I strove to do."

The Editor of the Pacific has been too ill most of the last week to do his usual amount of writing on the paper. The article by the Rev. William Rader will have attention next week. Suffice it to remark now that Mr. Rader is very kind in that he lets the Editor know that he is "needlessly exercised over the future of American labor." That information ought to roll away a great burden. But it will puzzle the reader no doubt to find any good reason for Mr. Rader's further words: "But you are injuring, not helping it by opposing exclusion in the name of commerce." Mr. Rader seems determined to misrepresent The Pacific in the Chinese exclusion matter. Again, we make the statement which we made last week, that The Pacific has not said a word in favor of unrestricted immigration. We are not opposing all exclusion. We are endeavoring to get the people to thinking on this question, and thus to arrive at that which is best. We cannot, accordingly, allow Mr. Rader's article to go forth with that charge unchallenged.

It is an interesting and valuable article which we give our readers this week on "The Chinese in Hawaii." The Commercial Advertiser says concerning the author: "James W. Girvin is a recognized authority on Chinese matters, having made a study of the subject for many years. He was formerly secretary of the Chinese Bureau under the Minister of Foreign Affairs of the Hawaiian Republic. He is a Canadian by birth but has been an American by choice for many years. He has been in the Islands for the past thirty-seven years, with the exception of a short time spent on the Coast, mostly in traveling, lecturing and writing for the press."

It is with regret that we announce the inability of the Rev. F. B. Perkins to continue to write for The Pacific the Sunday-school lesson notes. It may be that he will be able to take up the work again some months hence. The Rev. W. H. Scudder of Berkeley has kindly consented to write for a time. Accordingly our readers will be well served again.

Change of Volume.

About the middle of the year 1901 the number of the volume of The Pacific was advanced from 51 to 52. The librarian of the University of California wrote recently asking if this had not been done by mistake. This inquiry made it evident that an explanation of this change was necessary of it, or at least an announcement in order that persons preserving the copies for binding might not get different years mixed in the binding process. It has been the custom of the publishers of The Pacific for many years to begin a new volume at the beginning of the year, and to end it at the close of the year. But the paper was established in the middle of the year, in July, 1851. In numbering the volumes no account seems to have been taken of the first six months, or at some period the issues for one year and six months, instead of those for twelve months, have been counted a volume. This is not the custom. Whenever a paper, established during any year, wishes to have its volumes begin and end with the year, it counts the part of the first calendar year of its existence a volume. We believe there is no question as to this if the publication has been, as in the case of The Pacific, for at least six months. In the case of our contemporary, the California Christian Advocate, three months were counted as the first volume. At the head of that paper this week will stand "Volume LII, Number 4." With The Pacific it will be also, "Volume LII, Number 4." The Advocate was, however, established in October, 1851; The Pacific in July, 1851. A stranger, picking up the two papers, and noticing the volume and number, would think them to be twins. The only way in which we can, under the circumstances, show the greater age of The Pacific is by such words as appear in the corner of the second page, "The oldest paper in California." This does not mean simply, as one man said recently, that he thought it meant that The Pacific is the oldest religious paper in California. It means that it is the oldest paper of any kind in California. There were papers printed in California before The Pacific was established; but none of them are in existence today, nor have they been for many years.

The Rev. John Henry Barrows, D.D., President of Oberlin College, will preach in the First Congregational church, San Francisco, next Sunday morning.

What People Are Saying about the "Pacific."

During the past year many good things have been said concerning this paper. With the thought that the publication of a few of these may serve in one way and another to more establish the paper with the Congregational churches of the Coast, we have decided to print a few of them in this number. Of course, only a few can be printed, and in general only a few words from those. Most of these expressions of appreciation have been brief, usually only a few words or lines, as the persons were renewing their subscriptions. It was our plan at first to give these commendations without giving the names of the persons making them, but on second thought it was concluded that, on the plan herein followed, the words would count the most in the interests of the paper. We hope that friends quoted will pardon us in the use of their names in connection with what was not intended for publication, but merely for the encouragement of the editor.

Here is one worthy to stand at the head. It is from Rev. T. G. Lewis, pastor at Byron and Bethany. It was received January 10th, this year: "I do not know where I could invest \$2 to better advantage," says Mr. Lewis, "than in the admirable paper you send out from week to week. If you can tell me of a better investment you may return the order and stop the paper. Success in your good work!"

A little more than a year ago the editor was at the Oregon Association and met there Mr. Henry Binnian, a member of the Hassalo Street church of Portland. Mr. Binnian made the usual objections of the persons who are unacquainted with The Pacific, and who take some of the Eastern church papers, but was at length induced to subscribe. This is what he said at the end of his year when renewing for another year: "To say that I am pleased with The Pacific would not express my sentiments. It is the best religious paper that comes into my home and I have several. Its tone is pure and uplifting; its articles up to the times, and its expositions of the Sunday-school lessons far more practical and helpful and fuller of thought than any that have come to my notice."

It should be noted here that the Sunday-school lesson expositions referred to are those written by the Rev. F. B. Perkins, the well-beloved and helpful brother, now unable to continue the work for some months at least.

December 18th the Rev. George P. Kimball of Pasadena, a retired minister, known and greatly loved all over Southern California, wrote: "We value the paper more and more, and should be sorry to have to discontinue it."

William Ross, of San Jose, one of the most honored among the laymen in our churches, wrote a few days ago: "It is worthy a place in every Congregational family. It ought to be taken by all."

Mrs. Jennie Reading of Santa Rosa says: "The Pacific increases in interest and value. I consider the amount sent well invested."

A few weeks ago the Rev. Dr. Temple of Plymouth church, Seattle, urging upon his people the importance of the religious paper, said: "By all means make one of them The Pacific. It serves us locally better than the others."

Recently Mr. E. P. Flint of Oakland wrote: "I thank you all the time for The Pacific, and particularly for the last number." About the same time Rev. E. S. Bollinger of Oregon City, Oregon, wrote: "You have given us a foreign missionary sermon in an editorial." These references were to the same paper to which the Rev. C. R.

Brown of Oakland referred when he told his people that one editorial therein was worth to any of them the subscription price for a year.

Rev. E. E. Chakurian writes from Fields Landing, Humboldt county: "I take five different papers. The Outlook and the Homiletic Review are among them. But I would rather part with any of them than with my Pacific."

Rev. E. F. Goff of Riverside: "I want to congratulate you upon the excellence of your paper. It is one of the most helpful spiritually in the country."

Rev. C. N. Queen of Ventura: "It is a paper whose merits are growing in favor in our home. Editorially, it assumes a strong, courageous attitude upon most vital questions. I regret that it comes into so few homes in this parish."

Mrs. C. T. Clapp, wife of the Home Missionary Superintendent of Oregon: "The paper is excellent, and I wish more of our people could be induced to take it."

Deacon A. S. Frank of the First church, Portland: "Allow me to congratulate you on the improvement in the paper. I think the last copy the best number since I have taken it." This was written early last year. Deacon Frank is one of our long-time subscribers.

Mrs. T. L. Cushman of Los Angeles, who is in her 80th year, writes: "I prize the paper highly." And Mrs. J. W. Merrill of Inglewood, Los Angeles county, says: "I cannot get along without it."

Rev. Geo. Robertson of Mentone: "You are publishing a live, up-to-date paper."

Rev. A. W. Thompson, of Etiwanda: "Every number has a distinct charm and personality which cannot fail to impress itself upon the readers for lasting good."

Rev. A. B. Case of the California Spanish Missionary Society: "I very greatly prize The Pacific."

Rev. J. L. Maile, Superintendent of Home Missions for Southern California: "I congratulate you on a most excellent paper."

Mr. James Butler, Pataha, Washington: "I feel that I cannot get along without The Pacific."

The Rev. Dr. L. H. Hallock, Plymouth church, Minneapolis: "The Pacific is a joy to me beyond any other paper that I read. It has a fine flavor and a keen discrimination; and most of it is interesting, which is saying a good deal in view of the many uninteresting sayings now extant."

Dr. H. M. Field of Pasadena, for many years a leading physician in Massachusetts: "I have thanked my pastor several times for persuading me to subscribe for it. It ought to be in every Congregational home on the Coast."

Stuart Elliott, the converted Hebrew member of the First Congregational church of San Francisco, to the Editor personally on Monday of this week: "I wish to thank you for inducing me to take The Pacific." Mr. Elliott was one of those not easy to induce, because of the large amount of other reading matter at hand.

And now, just as we conclude that we cannot give any more of these commendations, a renewal arrives from Professor C. H. Churchill of Seattle, with the words: "One of the very best of the religious papers in the country." Mr. Churchill was for many years a professor at Oberlin. Commendation from him would be highly prized by any paper anywhere.

Why do we give these words of commendation? With the hope that they may arouse every reader of The Pacific to a sense of the real value of the paper to our religious interests on the Coast. With the hope that they may be circulated far beyond the circle of our readers and

that others who are not doing their duty to themselves and the paper be prompted to better things.

We feel that the time has come when there must be a forward movement for The Pacific. It must in some manner be put where it can fill the field that it ought to fill.

We must bring the people who are now taking it to realize that the paper is one which ought not to be discontinued by them for any but the most weighty reasons; that in so doing they separate themselves from one of the most important agencies in Christian progress.

Through those who are now taking it and in other ways we must bring at least a thousand other persons in California, Oregon and Washington to a recognition of the value of the paper to our Congregational interests and to a loyal support of it.

A Man Needed for Field Work.

Doubtless there are a few persons who are not able to subscribe for The Pacific. But there are not very many persons so circumstanced. With the large majority of persons not taking it there are other reasons. We think that with many the difficulty lies in the fact that the claims of the paper have not been properly presented to them; or that this has not been followed by that personal solicitation which is so necessary today. Much more than a few words from the pastor in the pulpit is necessary. That is good and ought not to be neglected, but it stops short of what is necessary if much is to be accomplished. A man is needed in the field.

Not long ago the present writer met one of the persons who was counting herself as not being able to subscribe for The Pacific. She was taking two daily papers—one from San Francisco and one in Oakland. A little judicious talk showed this lady that she was placing the emphasis in the wrong place, and that a Congregational home in Oakland without a denominational paper, but with two dailies, was hardly the thing for the highest good of its inmates nor our church interests. The heavenly home houses this good lady now. She went there a stanch friend to The Pacific.

It would seem as if enough had been said in these columns during the last three years as to the absolute impossibility of furnishing this paper at a less price than two dollars a year. Nevertheless, now and then there is encountered some one who seems to think that it can be done. We have never met any one who thought that it could be after five minutes' conversation. It is simply this: Unless one thousand additional subscriptions were placed in our hands without any cost to the paper in securing them, there would be a loss in making such a reduction. To attempt any such experiment without these additional subscriptions being furnished in advance, would in all probability bankrupt the business. We have a plan by which such a reduction might be made and maintained—on which the experiment of a reduction might be made without damage to the paper; but its successful maintenance would even then be a question. But the time for that has not arrived.

Doubtless there are a few persons who will not take The Pacific because they cannot get it for \$1.50 a year. But they are not many. And the right sort of a man in the field would decrease the number rapidly. That fifty cents means far more to The Pacific than it means to any one individual. To the individual it is fifty cents, and no more. To The Pacific it is many hundreds of "fifty cents."

Now and then some one orders The Pacific discontinued to his address for the reason that he has more papers than he can read. In almost every case of this

kind it can be put down that the persons are not the ones in their churches on whom the pastors can count for help in making things move; nor are they usually persons of the best spiritual life. Several times during the last three years discontinuances have been ordered somewhat thoughtlessly by persons having a superabundance of reading matter, and we have been able by letter or by a few words through the pastors to secure a countermanding order.

There are not a few Congregational church people on the Coast who do not take The Pacific for the reason that they cling too tenaciously to church papers they have taken in the East. These people should be shown that it is incumbent upon them to be loyal to Pacific Coast interests while they enjoy the blessings of this Coast region. With the right man in the field it can be done with many.

Some of our people do not take The Pacific because they give the Christian Herald the preference. This is partly because they get that paper for a dollar, and partly because they are acquainted with it and not with The Pacific. There must be an effort to show such people that they are not doing the best for themselves and their denomination. The right man in the field can bring many to realize it, and can turn them where they belong.

For these and yet other reasons we await the action of the churches of the General Association of California in regard to that assessment of ten cents per member to enable us to put a man into the field.

The editor has won not a few of such people as are herein considered when he has had opportunity to meet them. Others can be won, and they must be won if this paper is to live and do the work it is called upon to do on this Coast.

Notes and Personals.

Next Monday, at the meeting of the Congregational ministers of San Francisco and vicinity there will be a symposium on "The National Council Committee of Fifteen." This will be led by the Rev. Walter Frear.

The first lecture by Dr. John Henry Barrows on the Pacific Seminary lectureship foundation will be on Tuesday evening, January 28th. Full program was given in The Pacific last week. These lectures will be given in Stiles Hall.

The Rev. and Mrs. L. P. Broad of Kansas, who arrived in California last week for two months' work in the interests of the California Home Missionary Society, will spend next Sunday at Pacific Grove. The following Sunday they are to be in the First church of San Francisco.

The Rev. Mr. Speers of Rohnerville, Humboldt county, accompanied by his wife, has been spending a few days in the city. They came especially for the purpose of meeting Mr. Speers' brother, who has been conducting the Canadian editors through California. Mr. Speers enjoys the work in Humboldt. He is showing himself the right man for that work.

A Christian is in a very comfortable condition when he can say: "My carnal nature is entirely removed from me. I have no sins to confess, either to God or to man. There is not a spot of evil in me. I have no inclination to do wrong. I think no evil of any one. My motives are always perfectly pure. My love for all Christians is without the least alloy. There is not a particle of unholy selfishness in my heart. My ambitions are entirely free from wrong bias. Satan finds nothing in my heart with which he can form the least alliance."

Richard Salter Storrs, the Orator.

E. E. P. Abbott.

When Dr. Storrs declined the appointment to preach before the International Council in London, he explained to a friend who asked him the reason, "Oh, I am tired of these ceremonial occasions." There is at length before us a volume of his collected orations. They were delivered on great occasions to thousands of select auditors. To have attended any one of these immense gatherings would have been an event never to be forgotten. Dr. Storrs was always the central attraction, the master of the assembly.

At his graduation from Andover, he and another student were appointed to represent the class. Swain, afterwards of Providence, was believed by some to be the abler man and much was expected from him; but he was one who could not do his best under pressure. Richard Storrs, on the other hand, needed only the occasion to rise in mastery and surprise even his most rapturous admirers. Often he would begin hesitatingly: "He had no expectation of meeting such a vast concourse; he was awed as well as inspired by the multitude before him; he had prepared a brief address, but no elaborate oration, such as a Boston audience were wont to expect." An exordium like this was the promise of one of his most splendid efforts.

It is to be noticed that all but one of the addresses included in this book were delivered after 1871. That year he made his one visit abroad. He was broken in health and the physicians gave him very little encouragement. After a rest of fifteen months he returned, Dr. Cuyler said, "A giant." There seemed to be given him a fresh baptism, a new unction added to his native gift of graceful speech and his varied acquisitions—

"A full-celled honeycomb of eloquence,
Stor(r)ed from all flowers."

Mr. Beecher used to say, in the days of their close friendship, "If Storrs would only let himself out there is not a man in America that can equal him." From the time when his church was undergoing repair and he preached to the multitudes in the Academy of Music, he abandoned utterly his manuscript, and his friends claimed that he became "the intellectual king of the American pulpit." After his first sermon in Princeton Dr. Hodge came forward and said: "Dr. Storrs, I thank you for the noblest sermon I have ever heard." Was he the "iceberg" that Theodore Tilton, who ought no longer to be quoted, called him? Ask his neighbors in Brooklyn, who honor him for his sympathy and affection quite as much as for the graces of his intellect. The writer has heard him on many occasions; he has never been so much impressed or been so drawn to the man himself as at a quiet communion service in his own church. The last prayer and benediction will abide longer in his memory than those famous discourses to which he listened in Music Hall in Boston.

And this reminds us that we look in vain in this collection for those lectures on the Muscovite and Ottoman Empires. They were never put on paper. Macaulay might have written them; he could not have delivered them with the same masterly effect.

The first oration in the book is the one given in Brooklyn just after the death of Lincoln. We know of one boy who smuggled himself into that vast crowd and stood for two hours under the spell of what to him was a new revelation of the possibilities of oratory. As we read that same oration after the lapse of more than a third of a century, when every word and act of Lincoln has been carefully weighed and his character submitted to

the most searching analysis by able biographers and finished orators, we marvel at the just estimate and the prophetic words, prepared hurriedly and amid the intense excitement of the hour. And where shall we turn, even now, for its superior? What single word would we deplete? We believe that Lowell and Storrs were the two men who first really discovered the unique greatness of the martyr chief. The common people had come to love him; these cultured, polished orators bowed in admiration before his "clear-grained human worth."

The orator began calmly, in narrative form. He followed Lincoln when, four years before, he passed through New York city, hardly attended, unappreciated, and purposely avoided by the leading citizens. Then he turned and described the funeral retinue that reached half-way across the continent, through city and commonwealth, attended everywhere by the homage of millions. It was natural for him to dwell upon the marked contrast. And it was as natural for him to ask, Why this universal sorrow that broods over every loyal heart? Why does the civilized world rise in respect, in admiration and grief? This is the problem that he proceeds to discuss. He begins as might Pericles himself, and holds aloft the ideal of the great Republic. The Nation was to him, as to Milton, almost a conscious personality—a truth that Mulford has since elaborated. When he has dwelt upon the high vocation of the Nation, then he turns and reveals its desperate condition, the fearful struggle that was now inevitable. And what was to be the character of the man who must lead us up to victory, to make his country one and grand; to make the principles in which it had its highest glory supreme forever; to make the world more hopeful and more free." The orator throws the burden upon Lincoln and makes him the consummate leader. He follows him in his slow progress through all those terrible years and gathers up the results of victory, now at length achieved. "All this was his work; of course, he had immense forces to help, great counsellors to suggest, great captains and admirals to accomplish." Farragut and many leading generals were on the platform, and to them he turned with graceful acknowledgments, "but still the work continues his, since he has accomplished it; while another man with different powers and a different temper in the same position could not have performed it."

If, now, we turn from this popular address to his elaborate oration in Harvard, we shall find the same orator but clothed in his academic robes and speaking in elevated and sustained diction. But he never was a mere rhetorician, and least of all on that occasion. Such polish must have the substance beneath. A perusal of these orations reminds us of Edmund Burke. Dr. Storrs once remarked that "eloquence almost died when the lips of Burke were finally closed." There is always a deep moral motive beneath his glowing periods, "a sensitive conscience and a purpose strong as steel." It is especially noticeable at Harvard. Standing as a scholar among scholars, a conservative among so-called liberals, at a time when a form of materialism was claimant and agnosticism was in the ascendant, he made a strong plea for the Supernatural in its influence upon learning, eloquence, and art. Speaking before "honored and laureled poets," he was not slow to affirm that "a sun black in substance and shooting bolts of darkness from it was as easily conceivable as a Comtist Shakespeare or an agnostic Wordsworth."

We cannot dwell upon the historic pages in this book, where the orator was specially at home; tracing back our history to discover the early spirit of America, into whose

veins all nations pour their mingled blood; or the intrepid Puritan, whether seen on the inhospitable coasts of Plymouth or wherever there has been a realization of the divine presence and a strenuous conviction of duty. How he delighted in the study of the lives of a Chrysostom or St. Bernard, and who could so make the old Fathers and saints live again? Never was he more eloquent than on the five hundredth anniversary of the death of Wicliffe, when he traced the history of the English Bible and its transforming power in the people's lives. "The thoughts of men were carried up on the thoughts of God, then first articulate to them. The lowly English roofer was lifted to take in heights above the stars. Creation, Providence, Redemption, appeared harmonious with each other, and luminous with eternal wisdom; a light streamed forward on the history of the world, a brighter light on the vast and immortal experience of the soul; the bands of darkness broke apart, and the universe was effulgent with the lustre of Christ."

We cannot recommend these or any other orations for mere imitation; for, as the Germans say, "Dr. Luther's shoes will not fit every village priest." But here are eloquent utterances which will be read by the growing youth of the day. Fortunate is he who imbibes their spirit. They will abide as a kind of classic in our language by the side of Choate and Everett. Congregationalists will long be proud of him who is theirs by a long line of Puritan ancestry and who religiously gave to us his chief labor, making his parish always first; but yet finding time to elaborate some of the choicest utterances delivered from pulpit and platform in America.

Acorns from Three Oaks.

Aloha.

The Meanness of Proscription.

I am not sorry to have stirred Jee Gam, Brother Rader, and the editor of *The Pacific* by my innocent question as to our duty to the Chinese. "Let there be light!" Discussion and conference bring light to the sincere inquirer for truth, and only blind the bigot or the brute. The question is difficult. Slavery was not more so. One who read Lincoln's Emancipation Proclamation to the slaves in South Carolina and heard Gilmore's guns thunder on Charleston, and has seen the millions of Chinese—not shrinking, shuffling men like the coolies who come to us, but stalwart men, large, forceful, and frowning like Sioux warriors—ought to lift his voice, be it never so feeble, to avert, so far as humble effort may avert it, the risk of these millions, armed with modern machinery of war, turning their vengeance on a nation which, uninvited, rambles over China as it pleases, and insultingly denies Chinese the like privilege in the boasted land of liberty. The question will never be settled until it is settled right. If we oppress the Filipinos we shall some day receive a severer punishment than the Spanish nation met for its four hundred years of cruelty. We are not through with the black man yet. There are other leaders for him qualifying for service, not so discreet as Booker Washington. Jefferson did well to tremble for his country, remembering that God is just. If I were a Chinaman, and my leaders asked me, I would fight until my last breath a nation which proscribed me for my poverty or my color. The Boxers are blindly and brutally right in so far as they strike against injustice. Every man among China's millions but asserts his manhood when he rebukes infraction of the Golden Rule of Confucius, which Jesus, the Divine-Man, was divine enough to take up approve, and put on to it its affirma-

tive form, which has given it its new force among the nations. Let it become the rule of the land that no man may vote who cannot read the ballot, and Irishman and Negro, North and South, will acknowledge its justice and take to his spelling-book and primer. Extend this law to the Filipinos, the men of Southern Italy and the hordes of China, and every being, man enough to move toward America, will instinctively feel the right of it. The revolt of the soul against mean proscription will cease. If the radiant Rader will take up this clew of fairness, ring it with his eloquent breath and embellish it with his rhetoric, he will put himself on the side of righteousness and equality. He may not mean to be on the side of policy and injustice now, but blind and bigoted man-haters count him with themselves. He cannot afford to stay in their company, and be found fighting against him who has given his commission to disciple all nations. He can preach in San Francisco, but his lips are sealed for China. These words, Mr. Editor, are but preface to the resolution of our late Association. I know not who wrote it, but I suspect a noble source for it. It is the Golden Rule written in the 20th Century Congregational-ese. Until Congress acts on some form of bill regarding this most important matter of all our special relations to the nations of the earth, I wish our brave and pure Pacific would print it large at the head of the editorial column. If for one issue of the paper it appeared on the cover, it would stimulate new poems of liberty and righteousness. Be just, my countrymen, and fear not. Oh! the meanness of proscription!

"The provisions of any new restrictive act should be determined by mutual arrangement between our nation and China in accordance with the methods of international procedure, and in terms which would be humiliating to neither nation, and which should accord with those high-principles of advanced civilization and beneficence along which our government is aiming to act in all of its present international outreaches."

That resolution ought to go to our Roosevelt, to our Senators and our Representatives. With nothing weaker dare we face the God, who formed our Chinese brethren on the other side of his world.

A Reply.

Editor Pacific: Your editorial last week, replying to my article entitled "Jee Gam and Chinese Exclusion" impels me to make an additional statement, not with the idea of continuing a controversy, but in justice to the facts in the case, which your editorial does not state. You say that American labor will be imperiled by Chinese exclusion. The American Federation of Labor and all labor organizations believe that the immigration of Chinese labor will imperil American labor. Your point is that because exclusion will insult the commercial spirit of China, therefore American labor will suffer. What would you offer as a remedy? You express your belief in restricted immigration, but do not support the Geary act. Would you kindly state what method of restriction would be satisfactory to China and the United States? After all, it is not a question as to satisfying China, but of justice both to China and the United States. Your indefiniteness arises from your constantly falling back upon the rather comfortable resolutions of the State Association—comfortable, because no definite practical opinion is expressed in them. Everybody willingly subscribes to the hope that the difficulty might be adjusted without pain to either party. That is what a man thinks when he

takes his place in the dentist's chair, but such results are not always possible. To say that "the provisions of any new restrictive act should be determined by mutual arrangement between our nation and China in accordance with international treaty procedure and in terms which would be humiliating to neither nation" is to say a very pretty and moral thing, in which everybody agrees, but it doesn't reach the case. Will you please tell us how this may be done? Personally, I have never advocated "new provisions," but believe, on the contrary, the least said about new provisions the better. The Lodge bill is superior to any bill suggested by our California representatives. Will you tell us what is the matter with the Geary act?

In your editorial you attempt to prove by statistics that already, even before the exclusion agitation began, there has been a falling off in American imports. It is a matter of surprise that you should select the fatal year, red with war, as the year to prove a decline in commerce. This is hardly fair. Everybody knows that war disrupted our commerce with China during that period. Why did you not select the eight or nine preceding years? It needs no argument from me or anybody else to prove that the exclusion measure was really never thought of at that time.

Since you have made such telling use of statistics, let me use them myself, and quote from your Chinese authority, Wu Ting Fang, who, in a recent address in Philadelphia, said: "Since the opening of my country to foreign commerce, fifty years ago, China's trade with the United States has been steadily increasing. Go back no further than 1891; you will find that the volume of trade has increased every year. Gratifying as these figures are they will not stop here, but the commerce between America and China will continue to advance every year."

From the monthly summary of commerce of the United States in the Bureau of Statistics of the Treasury Department, under date of June, 1901, we learn that the principal exports from the United States to China are drills, jeans, sheetings, flour and kerosene; that two of the largest imports into Hongkong are from the United States; viz., flour—100,000 tons, which is an increase of 41,000 tons over the previous year; and kerosene—67,000 tons, which has held its own since 1890 against the determined attempts of Russia to capture the market.

My statement remains true; viz., that imports increased under the Geary act, and China herself says: "In spite of the war, we exported \$11,700,000 worth of goods against an average of only one-half that amount previous to the passage of the Geary act. These facts will show that your figures are misleading."

Mr. Scarboro of San Francisco said a sensible thing before the Exclusion Convention, which you might read with profit: "As a business man I am free to state my belief that the merchant, be he from China or from any other part of the world, does not exist who will not purchase from the people of the country where he can obtain the best article at the lowest price, and who will not sell to the people of the country which will pay him the best price for his wares. Furthermore, as we buy a great deal more from China than China buys from us, even if such a thing as sentiment in trade were possible, the Chinese merchants would still remain our customers, as they have far the best of the bargain."

Mr. Editor, you are needlessly exercised over the future of American labor, but you are injuring, not helping it, by opposing exclusion in the name of commerce.

William Rader.

Sparks from the Anvil.

By Dr. Johns D. Parker.

A man went to Europe, and engaging in business soon made a fortune, with which he purchased a fine diamond. On returning home, he was so proud of his diamond that he displayed it on shipboard. As the passengers gathered about him he would toss it up in the air to see it flash in the sunshine. When it came down he would catch it in his hands and toss it up again. But one time when it came down he failed to catch it, and, falling on the deck of the ship, it bounded over the side of the vessel and disappeared in the ocean, leaving only a bubble on the surface when it went down. This incident illustrates the folly of many in this world in making and handling investments. How many have made useless or unwise investments, and have seen all their possessions disappear in a day! If a man secures a liberal education, or becomes possessed of the "pearl of great price," he will not lose them in this manner.

Christ says "wisdom is justified of all her children" (Luke vii: 35). As the passage occurs in immediate connection with the time when the captious Jews showed a disposition to find fault with both John the Baptist and with Christ, it may have a higher application, and refer to Christ as the Divine Wisdom. The children of God are satisfied with his dealings with them, and do not find fault. The disciples of Christ are satisfied. Contentment with godliness is great gain. Poverty with contentment may even be better than possession. Christian contentment implies wisdom from above. Possession of wealth may be accomplished with a spirit very unfavorable to our highest welfare. Rich men in this world may be poor men in the world to come. We should be satisfied with the inevitable. But there is a noble discontent, not to be satisfied with conditions that can be improved, that is Scriptural and highly commendable.

* * *

We read that when Jesus was born he was laid in a manger, "because there was no room for them in the inn." This "lack of room" is typical of the condition of things that prevails in this world. When Christ was born in Bethlehem no room was found in the inn for him, and the world generally finds no room for him. There is room for amusements and pleasures, and social festivities, but no room for Christ. There is room for card-parties, and dances and theatres, and late dinners, but no room for prayer-meetings and religious conferences. Some people are so hungry when they come to the table that they have no time to give thanks to the Giver of All Good. Christmas gifts are abundant, but few are thankful for the Child that was born in Bethlehem. Sometimes we want to place a fine piece of furniture in a room, but the room is so full of furniture that some of it must be moved out. So, many things must be taken out of our hearts before Christ will come in.

* * *

Paul says, "Prove all things; hold fast that which is good." This passage gives authority for assaying for religious truth. It authorizes careful and diligent study in our religious lives to ascertain the very truth. Some think there is virtue in swallowing religiously everything that is offered them. They want to show a large faith, and they credit it to their faith. They think they must believe a great deal to be good disciples. Is a guest any more loyal to his host because he swallows everything on the table that is brought to him? Would not an intelligent host pardon a guest, should he reject some of the food set before him, provided it were unpal-

atable and indigestible? Does Christ require his disciples, when they go to church, to shut their eyes and swallow everything the preacher says? Paul says: "Prove all things." The word used is a strong one; it is the Greek word used in assaying. Ores are tested by the blow-pipe, by chemical analysis and by the measurement of specific gravity. In a similar way religious truth should be tested, for there is much alloy. Miners talk of low-grade rocks, and some theologies are low-grade as regards truth. Christ told his disciples to beware of the traditions of men. The interpretation of some parts of the Bible have been faulty. The assayer is trained for his work, and sometimes the "professor with gold spectacles" will hand the result of his analysis to the proprietor very deliberately and say, "Gold, none, and silver, none." Many things in the religious world could be passed over to prospectors in the religious world with a similar verdict. Paul authorizes us to test for the truth; he adds a very important precept—"hold fast that which is good." Miners never throw away gold when they find it; such foolishness is only found in the religious world. How many excel in testing, but not in treasuring up the truth. Truth, when found, should be treasured up in good and honest hearts and enjoyed. It should enter into our lives.

The Chinese in Hawaii.

BY JAMES W. GIRVIN.

As early as 1802 some Chinese came to the islands in vessels owned by Kamehameha the Great, one bringing a stone sugar mill with the intention of establishing a sugar plantation. Finding that the locality in which he had located, the Island of Lanai, was unsuitable, he returned the following year to China. In the year 1810 the King was trading with China, and his annual ventures at that time amounted to \$400,000. Finding that the tonnage tax at Canton was very onerous and was productive of great revenue to China, he conceived the idea of establishing a similar tax on foreign vessels in the ports of Hawaii-nee, which was the origin of the Hawaiian customs service.

From 1802 the number of Chinese residing on the islands slowly increased. Early in the last century, owing to the abuse of native women, a law was passed that no foreigner could marry a native without first taking the oath of allegiance, thereby declaring his intention of making the islands his home. As some Chinese had taken wives, and others were desirous of doing so, we find as early as 1842 certain of them were admitted to citizenship. It might be mentioned here that they made exemplary husbands and reared fine families, many of whom are intermarried with natives and whites, and all degrees of blood are to be found amongst their descendants.

Bringing with them their sterling industrious and economical habits, they gradually acquired much real and personal property. Their great love of education lead them to send their children to China to acquire the Chinese classics, and of late years we find many of them pursuing a higher English education, all of which involves great outlay. It has been remarked by tourists that the Chinese of Hawaii were a superior class to those who go to California, but such is not the case, as they are in both instances largely from the district of Quang Tung, the capital of which is Canton.

The intelligent and prepossessing appearance of the Chinese of Hawaii, as compared with those met with in the Western States, is accounted for, firstly, by the manner in which they have been treated by the residents of the islands; and secondly, through their acquiring so

quickly the Hawaiian language, which has been and is a medium for interchange of thought. Although our antipodes in many respects, we find that they are exceedingly reciprocative of politeness extended to them. Their merchants here have maintained the high standard for honest dealing which is attributed to those of Hongkong, Shanghai and the trading ports of China. They have proven to be very law-abiding and are rarely before the courts on charges other than misdemeanors. They have never sought to intermeddle in the politics of the country. A short residence in this country imbues them with a desire that as good a government as is found here may maintain in their own country. Their young men, while joining reform clubs, are thoroughly loyal to the Emperor and are very solicitous that their people at home should acquire the wisdom of the western nations and that the resources of China should be developed. Their merchants are the purveyors of all kinds of goods to every valley in the islands, and their little stores, where it would not be profitable for white men to do business, are great conveniences to their respective neighborhoods. Their laborers have been of incalculable assistance in building up every plantation on the islands and have aided much in the development of the prosperity of the country. They have reclaimed large areas of land, which were of old merely swamp and marsh lands, and made of them productive properties, which now bring large rents to their owners. In many instances they have leased disused taro lands, too remote to be utilized for cane, and have thereon established rice plantations, which yield large revenues to the owners and taxes to the government.

According to the United States census of June, 1900, there were 25,742 Chinese residing on the Hawaiian Islands. Of these there were 22,277 males, and 3,465 females. Of these there were 4,076 Hawaiian born—2,346 males and 1,730 females.

There are large numbers of Hawaiian born residing in China, who, having the right by birth of returning here, may eventually avail themselves of that privilege. The total number of Chinese registered in the internal revenue office exceeds the number found by the census taker, which is accounted for by the registering of many who were classed as of Hawaiian birth by the census. During the years 1895-98 there were probably over 7,000 who were permitted by the Hawaiian government to come here, not on contracts, who signed an agreement to leave the country at the end of three years, or as soon as they ceased to confine themselves to agricultural work. By registering them the United States government has probably given them the privilege of remaining here.

As the wages of laborers in China amount to but from \$6 to \$10 per annum, with board, in local currency, they considered themselves well paid in receiving \$12.50 per month and board in Hawaii. This \$12.50, when converted into Chinese local currency, brought \$25. So that they had much reason to be satisfied with a change which gave them \$300 instead of \$10 per annum. Since annexation has taken place many laborers have returned, and the scarcity of hands has run the wages up to \$26 per month and board. This great advance in price of labor, together with the advanced rent of lands and taxes, has especially militated against the rice planter. He is unable to advance the price of his product, as that is regulated by the rules of supply and demand, the imported article fixing the value. A singular anomaly exists at present in that the Hawaiian rice, a better article, is being sold at fifty cents per hundred less than the imported Japanese or China rice, the well known scarcity of money compelling holders to realize.

As field hands the Chinese are admittedly the best of all nationalities which have been tried. They are satisfied with their wages, and will do an honest day's work without the intervention of a penal contract. They are not given to strikes, but settle their individual differences with the employer.

Naturally, the Chinese have felt the severity of the exclusion law, which has been most rigorously put in force here where they were accustomed to the mildness of the restriction laws of the late Hawaiian government. Under its terms it was feasible to bring their wives and children to them, and for those who had acquired a residence of two years prior to the passage of the act, permission was granted to go to China and return within two years. A cognate race with the Japanese, the only reason the latter were not included in the exclusion act was that at the time it was passed no material immigration of Japanese had been felt. The exclusion act, which expires next May, was, by the treaty and its own terms, intended to exclude laborers. Under the rulings of the Secretary of the Treasury, and opinions of the Attorney-General, this expressed intention has been extended to excluding salesmen, clerks, buyers, bookkeepers, accountants, managers, storekeepers, apprentices, agents, cashiers, physicians, proprietors of restaurants, laundrymen, barbers, and in fact all classes of laborers, skilled or unskilled. Many of the Chinese capitalists and rice-planters live in hope that the present session of Congress will recognize the paramount necessity of admission of more Chinese laborers to Hawaii in order to prevent the threatened extinction of the rice industry. Towards that end they have forwarded a large petition, which was generally signed by people of all nationalities to whom it was presented. They have many reasons to believe that the petition will receive the attention which it deserves, on account of the peculiar conditions existing here. It in no wise conflicts with the exclusion law in that Chinese laborers are prohibited from going to the Mainland from Hawaii by special law. Congress should take into consideration the requirements of a part of the Republic which is in the tropics, and where the climate militates against white men engaging in field work, even if they could do the peculiar class of work required in rice planting.

They are large consumers of American food stuffs, as flour, canned goods, ham and bacon, salmon, etc., and all wear American clothing, hats and shoes. The Chinese are not large holders of real estate on the islands, paying on but four per cent, after deducting that paid by American and European corporations. Thirty-five per cent of the tax-payers on the islands are Chinese, and after deducting amount paid by corporations, they pay 29½ per cent of the personal property taxes. They number 17 per cent of the property owners. In 1899 they paid nearly 35 per cent of the poll, road and school taxes. While paying 35 per cent of the school taxes, but 1,389 Chinese pupils attend public or private schools, being less than 9 per cent in the 195 public and private schools throughout the Territory. There are employed in these schools twelve Chinese teachers, who teach the English language.

It is estimated that the Chinese pay 25 per cent of the Inter-Island freights. All the products of the rice planters is consumed on the islands. The Chinese have their hospitals and eleemosynary societies, and frequently contribute towards the aid of foreign charitable works. There are several Chinese newspapers published in the islands, and there are some free public libraries, where

they make an attempt to keep many of the translations of foreign works and their own periodicals. Many of them who are unable to attend day school either attend night schools or employ foreign teachers, as a knowledge of the English language is much prized among them. There have been about 750 Chinese admitted to citizenship since 1842, who, together with those born here, are declared by the organic act to be citizens of the United States.—Honolulu Commercial Advertiser.

Intellectual Affection for God.

A Sermon by George R. Wallace, Westminster Church, Spokane.

Jesus Christ stands today the center of the world's profoundest thought because in his teachings he touched the innermost recesses of human experience and the most vital points of human life and thought. When giving his magnificently comprehensive summary of man's supreme obligations—love to God and love to man—he declared an essential part of those obligations lay in loving God with the mind. In the theological presentations of many teachers today, the thing emphasized is the necessity of loving God with the heart, or natural affections; yet in the Bible there is as much said about knowing God as there is about living God. Both Old and New Testaments teem with emphases of man's duty in this respect; this expression of the mind's necessary action toward God, in connection with man's salvation, comes to flood-tide in Christ's prayer in the garden, in which he declared "And this is eternal life, that they might know thee, the only true God.

A demand of the present time is for distinct emphasis to be placed upon this phase of man's obligation. Intellectuality in connection with religion is essential, else Christianity will cease to be a power in an age of intellectual activity. This age is rationalistic; it is investigative; in it a religion that ignores the intellectual is a religion that by thinking people will be ignored. It is a common opinion that the existence of faith necessitates a violent suppression of reason. Some persons are so afraid of their intellects, so certain their own judgments will lead them astray, that they seem to regard the human mind, not as the breath of God, but as a corrupting influence infused into man by Satanic agency. Others think religion consists in professing to believe that of which they have no intelligent comprehension. In proportion as they comprehend what they profess, their profession, they fancy, loses its value. Even so wise a man as Bacon was once foolish enough to say: "The more incredible anything is, the more honor I do God in believing it." The absurdity of this determination to set reason at defiance and to eliminate it from the sphere of religion has driven many into scepticism. What a crime that one of God's fairest gifts to man should thus be outraged, and one of Christ's sublimest teachings should thus be ignored! Phillips Brooks says: "There are Christians all around us who fear to bring their minds to bear upon their religion lest their hearts should lose their hold upon it." It was so with many of us once. We can think of nothing comparable with the awful dreariness of the hour which compelled us to look what were considered and loved as facts in the face, and when the chilling dread crept over us that perhaps these things which we had been loving were nothing but dreams and myths, without reality. Thrilling and awful was the time when the headlands, the mountain peaks and familiar spots, along the shore line of belief, one after another disappeared, and we felt ourselves in the grasp at once of a current and a hurricane, which, driving

off shore, floated us away out on an ocean that seemed boundless and to have no beyond; we seemed to be floating out only to be wrecked and one day lie dead—forever dead—beneath its waters. "Horrible awakening!" We were tempted to cry: "If faith be only a dream, and love of the spiritual only a wild infatuation, let us dream on. The dream is bliss; the awakening is despair." But no, some inexorable power or law of the mind said to intellect and rationality: "Awake! Away with your dreams! Let us ponder facts."

Let us thank heaven for the awakening. It meant to drift us from a shore to which we were anchored that was as unreal and unsatisfying to rational beings as a mirage. It meant to drift us toward the shore of eternal truth, where we could anchor to foundations which the storms of eternity cannot move.

We recognize the fact that human thought is limited in its researches. We also realize the imperative duty pressing upon us to pursue our investigations to the farthest possible extent. To think that finite minds can grasp the full measure of infinite truth is absurd. The problems that lie around human existence and the relation of man to God are involved in mystery too deep for man to dissolve. We never attempt to grasp infinite truth without feeling the difficulties of such an undertaking. It is no evidence against religion that in part it is uncertain, provided we distinctly recognize the uncertainty. No man supposes that the imperfection in a telescope, which limits the range of investigation, vitiates what we have found out respecting astronomy, or because we cannot include the whole sweep of the heavens, nor all they contain, that therefore what we do know is not to be depended upon as truth. In one of the European galleries is an exquisite painting by Murillo, entitled "The Vision of Saint Augustine." It represents a dream of this great father of the church, narrated by himself. He tells that while busy in writing his discourse upon the Trinity, he wandered along the seashore wrapped in meditation. Suddenly he beheld a child, who, having dug a hole in the sand, appeared to be bringing water from the shore to fill it. Augustine inquired what was the object of his task. He replied that he intended to empty into this cavity all the waters of the great deep. Of course, the philosopher exclaimed, "Impossible!" But the boy—the Divine Child—holding in his slender hand the scoop of shell, filled with water, looked up with the wise majesty of sweetly suggested rebuke in his gentle face and answered: "Not more impossible, surely, than for thee, O Augustine, to explain the mystery on which thou art meditating!"

It is true that the range of human investigation and comprehension is limited, and yet men will be dissatisfied and will doubt unless in some measure the intellect is satisfied. Men doubt both creation and Creator; they wonder whether God is; they wonder and doubt whether we have any personal relation to him or he to us. We live just now in a specially doubting age. Chief among the doubt-producing factors is the alleged conflict between physical science and religion. Thinking people must find out—as they will upon investigation—that it is only a conflict between imperfect science and a certain low form of theology. Between true religion and genuine science there never has been and never can be any incompatibility. To impede thought along these lines is to delay progress, to cause mental dissatisfaction, and even agony, to multitudes, and to sin against one of the chief laws of our being. It was probably this experience with disappointments and discouragements that suggested the conception which took form in the hero of Greek mythology, Tantalus, the son of Zeus and Pluto. According to

the legend he dwelt in splendor on Mount Sipylus, and was admitted to the table of the gods themselves, but he abused the divine favor by revealing to mankind the secrets he had learned in heaven. Therefore, Zeus flung down Tantalus, with Mount Sipylus on top of him, and upon him was inflicted the famous punishment. He stood up to his neck in water, which fled from him when he tried to drink it, and over his head hung fruits which the wind wafted away whenever he tried to grasp them. What a picture of the supreme longing of the human mind to come in contact with the divine, the heavenly and the infinite, while a Mount Sipylus of isolation seems placed upon man's aspirations and efforts after the realizations of his hopes and longings. This produces the consequent and continuous tantalization of soul—ever thirsting, ever hungering, for knowledge. The fruits and flowers seem to hang within grasp, yet when man reaches out to appropriate them they recede or are swept from his reach and he stands amid the infinitudes tantalized. Is this to be ever man's condition? Press the thought closer. Is man created with such desires and possibilities simply to be tantalized? Press it still closer. Is God the Supreme Tantalizer? Man's whole nature turns from such a suggestion with horror and dismay. Then man is right to tread the paths of investigation with boldness and hope. Were this not so, man might fairly demand who created him for such a horrible existence. And he might assert that so far as man's creation is concerned, not love, but fiendishness, acted.

In many characters we find intellectual power without affection. There can be no perfect development of humanity where the affectional side is weak. Men may display genius and do great things for the advancement of the human race, while gifted only with intellectual grandeur, but ideal humanity has a heart as well as a head, has affection as well as mind. The deep insight of David into human life and thought is only exceeded by his sympathy which makes men turn to his psalms when they desire in sorrow or in joy to express their feelings. Paul's magnificent intellectual conceptions of truth only pale before the union of heart and mind which made him conclude his summary of the Christian virtues and duties by saying, "The greatest of these is love." Contrast in this respect two men whose names will ever be associated with religious reform—Martin Luther and John Calvin. Or contrast two men whose names will ever flash with thrilling memories from the pages of history on account of their magnificently heroic efforts in liberty's cause. Place together Oliver Cromwell and John Milton. In these lives we have illustrations of the absolute need and the splendid results upon character of affection. But these contrasts represent affection as separate and distinct from intellect. Is there such a thing as intellectual affection? Does this peculiar quality of our being act in the mind? Is there a love of the mind? Can a man love God with the mind as well as with the heart? Replying to these questions, we not only say yes, but assert that no man can completely and worthily love any person until he loves with his mind as well as with his heart and soul.

Away on the eastern coast of Scotland, years ago, a boy was born at Cromarty who in boyhood days climbed over the rocks, swept the sea waves with admiring gaze, and enjoyed with peaceful satisfaction the loveliness that spread out before him. His boyish senses loved the beauty of that scene. Attaining mature age, he spent years traveling about his country, and when disease threatened him, in his fortieth year, with death, he turned his footsteps back to the old home place of his boyhood days. That which prompted him thus to seek

home was love of the heart. Arrived there, it was not long until religious convictions resulted in his becoming a simple, earnest Christian. Then, as he gazed upon that rock-bound coast and out upon the rolling billows, he loved them not only for their beauty, but because he recognized in them the handiwork of the Being whom he loved, and who was their creator, and this was love of the soul. He had not long been back among the old familiar scenes until the rocks seemed to say to him, "Come and study us." With hammer in hand he climbed over and searched into those rocks until they became what he named one of his scientific works, "Footprints of the Creator." Those cold rocks appealed to his mind, and his mind responded, not coldly, but enthusiastically, perceiving the excellence of the truths at which they pointed. Thus he came to love that sea-girt spot with his mind. And his scientific works demonstrated the intensity of that affection. The necessity of loving God with the heart forms a large part of the best books of devotion and is prominent in the sweetest of saints whose lives are the most touching. To love God with the soul is to overflow with true spiritual rapture. But to love with the heart and soul is easier than to love God with the mind. To love God with the mind requires study and pains; it is not a thing of emotion, and cannot be gained in an hour. Most men prefer the emotions that come of themselves to the sublimities that come after deep study. The majority would desire to be played upon by the muses, but there are some men who love things that cost, and require study, patience and endeavor. He who loves the god is often at the altar. Have you ever put to yourself the question: "What is the difference between loving God with the heart, with the soul and with the mind? In the answer lies the difference between a merely sentimental religion, and a religion that is intelligent; one that unites all the noble faculties of manhood in the worship of God. The command to love God with the mind assumes the possibility of knowing God. Of course, not in his fullness. We cannot love the unknowable. This fact differentiates the philosophy of Herbert Spencer from the philosophy of Jesus Christ. To know God—can it be done? The very questions which excite the thinking world today more than ever are: Is there a God, personal, creative, sustaining, governing? If yes, then is it possible for the human mind to prove his existence? Can we do more than hope and dream; can we know? If there be a God, is it possible for the limited intelligence of man to understand his nature or his disposition? To all these questions the Scriptures reply that there is a personal, conscious, intelligent God; that while the scope of his whole nature lies beyond the reach of the human mind, yet enough of the divine will and disposition may be known to constitute a ground and reason for love and obedience to his will. As to loving a God that is inconceivable, unthinkable, unknowable—that is preposterous. A morning glory wants something solid to climb upon. It wants to twine, but it will not twine on a shadow. It must have something that is substantial to wind around.

In order that men may know God, it must be assumed that their moral faculties and intellectual structure constitute a just foundation for a comparison with the ideas which they form of God. Our conception of what is true may not be so large as the whole truth, but it differs from conception in its fullest form only as the taper differs from the sun. The difference is not in kind, but extent. Mr. Beecher said: "To say that justice in the Divine nature does not answer to our conception of justice, and that truth in its quality and essential nature is one thing in God and another in men, is to falsify the whole sphere of human experience." In God these qualities are abso-

lutely perfect; ours defective, it is true, yet they must be similar.

In Sir Edwin Arnold's poem, "The No Dance," he pictures Hakuriyo, the Japanese fisher boy, in company with an angelic creature who says she has wandered from "Heaven's domain" and her celestial companions:—

"Flying past your little star,
All so bright it looked afar—
Silvery sea, and snow-tipped hill—
That I had an idle will,
Once to set my foolish feet,
On these flowers that shone so sweet."

Hakuriyo, smitten with such heretofore unseen loveliness, insists that she remain and marry him. She shows him the folly of thinking that an earthly creature could become married to a heavenly being, telling him:—

"Thou and I
Are as are the sea and sky,
Which may meet but cannot marry.
If, for love of you, I'd tarry,
'Twere as though a cloud did wed
With some hilltop. Night being sped
Lone the hill rises. Touch my hand
And better shalt thou understand."

Hakuriyo reaches forth his hand, and trying to grasp hers fails, then cries:—

"I cannot take it! plain I see
The soft smooth skin, so velvety,
The hand and wrist! Yet, when I clasp,
It is a mist melts in my grasp."

And he is satisfied that a terrestrial creature can marry only a terrestrial, and that celestial marriage can only be with a celestial being. Union exists between things that are alike in nature. We can love God with the heart, marry Him, if we may use the term, come into touch with the great, affectionate heart of Infinite Love. With our souls we can come into uniting touch with that great Spiritual Being, but in order to love God perfectly we must also appreciate and recognize the Infinite Mind, from which flow the thought and wisdom everywhere displayed. Until through the love of our minds we come into uniting contact with His mind, we cannot fully appreciate the grandeur of His being; we cannot fully love Him.

We can only appreciate and love along the plane of the faculties that recognize the peculiar endowments or qualifications of being. We cannot love music with the nostril. The finest Beethoven symphony will appeal to it in vain. Nor can we understand the fragrance of the sweetest rose through the eye. We may stand before the most sublime specimen of the painter's art, and shutting our eyes, let our hands run all over it, but cannot thus appreciate the grandeur of its conceptions, nor the artistic beauty and esthetic value.

The man who has in an undeveloped condition the faculties through which these things are appreciated lives on an infinitely lower plane in life than the man who symmetrically has these developed, and who consequently delights where another has only few. The man who loves God only with heart or affection is vastly poorer than the man who loves God with heart and soul, or affection and spiritual nature. The man who loves and appreciates God with heart, soul and mind, is infinitely richer than the man who does not thus come in contact with God.

It is only where we rise to the high experience by which we love God with the heart, soul and mind that we experience the highest delight and receive the choicest blessings within the reach of man. Remember that heart, soul and mind constitute one being.

An intellectual life that does not end in loving God is proportionately an intellectual failure.

The Men and the Church.

On a recent Sunday evening the church at San Mateo was filled with an audience drawn to hear the pastor's comments on answers received to the following questions, which had been sent by him to representative men of the town.

I. Are you a regular attendant at church?

II. If so, why?

III. If not, why not?

IV. What, in your opinion, could the church do to make its services more helpful and attractive to you?

These questions were sent to men of all grades of life: the workingman, the tradesman, the professional man, and the man of leisure. Answers were received from 75 per cent of those questioned.

About 33 per cent stated that they were regular attendants. Of the others, about one-half attended occasionally; the rest seldom or never. The reasons given for attendance were all along the line of duty; some adding, "as an example," a few "for love of God."

For non-attendance the reasons were varied, "business" being given by many; others confessed that "they had no good reason," the majority acknowledging that their absence was due to "habit," while one man stated that he did not feel the need of any spiritual help from without, as he had all he needed "in his own heart."

Answers received to the fourth question may be divided into two classes: those with reference to the pastor and those with reference to church members. In the first class are to be found only about 15 per cent of the answers, and they made the following suggestions:

1. Less theology and more practical, modern sermons, like the sermon recently preached by the pastor on "Slander" (the tongue), and the series last spring on the "Ten Commandments."

2. An occasional lecture on an ethical subject as differentiated from religion.

3. That the preacher emphasize one truth rather than three or four in a sermon.

In the second class are to be found about 65 per cent of those answering. The majority of these recommend "good music" as essential to success. But the suggestion most often offered is that "the members of the church make themselves so cordial and sociable in their attitude toward strangers who attend that they will feel they are welcome"; and that the "family circle" idea of the church be made more prominent. This is expressed in many different ways, as might be expected from the different persons making the suggestions. Several suggested that better buildings would attract; also if there were fewer sects.

Of the remaining 20 per cent, half confessed that they did not know of any suggestion they could offer. The rest agreed that the church was doing all it could, and that if its services, etc., were not helpful to the people, the fault lay with them and not with the church.

The pastor expressed himself as well pleased with the general tone of the letters received, all of the writers seemingly realizing that the church was desirous of helping them and evidently appreciating the fact.

There was expressed in almost every letter a belief in the sincerity of pastor and the church members in their efforts to help and benefit the community, and a willingness was evident on the part of the writers to help where possible.

In these days when we hear so much being said as to the hostility of men to the church, these facts come with a great deal of strong evidence to the contrary. Men are today not opposed to the church, but they are careless and indifferent; they need rousing and this is one way of making them face the subject of religion.

One of the benefits received from this plan (and not the least) was the opening it gave for direct personal conversation with the men on religious subjects.

The pastor feels amply repaid for his labors and is looking for permanent results in the near future.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Christian Endeavor Day—Twenty-first Birthday
(Matt. xxv: 31-46.)

Topic for February 2, 1902:

Be specific at this meeting. The world is too full of general remarks. Years ago certain children among us in New England used to be much afraid of lightning in our storms. Very frequently our elders used to assure us that we need not be frightened as it was only "heat lightning"—that is, it was too far away, or too mildly diffused over the whole sky to strike anybody. But when what was called "chain lightning" streaked the clouds, matters looked quite different, and no exposures were allowed. We all began to examine our condition to see whether we were inviting the descent of the electrical bolt.

* * *

In all of our meetings there is too much heat lighting. The flash is too far away to arouse any personal examination, or too mildly spread over the whole of humanity to give any intimation that it is near us. We need to be struck. Every wrong thing in our nature and our conduct needs to be killed out. The prophets announced that the Deliverer would conquer by the sword of his mouth; and when John saw the Lord, as he has told us in the Revelation, he says, "Out of his mouth proceeded a two-edged sword." When Jesus met the woman at the well, on his way through Samaria, it was when he left the general conversation and became specific that her heart was touched, and she began to think carefully of herself. So let us be specific in our conferences and talk about those matters of life which will come right home to our plans and our habits of today.

* * *

It is a good time at this anniversary to look into matters in our society. The great organization is twenty-one years old. Paul says that when he became a man he put away childish things. It is to be noted that he had to put them away; they did not fall off of themselves. It is not to be wondered over if our C. E. Society had some childish things in its early years. Now it may have some things it were better to put away. The young man at twenty-one considers himself too far along to retain some of the ideas and habits of his teens. He leaves some things behind. He likes to turn his face resolutely and manfully to the future. His head is full of plans, some of which, at least, he intends to realize. At this stage in the existence of this band of Christian workers, it would be a good thing to shake off some of the features of the earlier years and face the coming time with more definite plans.

* * *

Prepare for this meeting by asking some wide-awake Endeavorer to give a short talk on what are the needs of our time. We do good in this world in proportion as we live to meet the real needs of men. It is one thing to create a need, but quite another to supply a need already in our nature. The one may be a very evil thing. For instance, we create the need of temperance work by keeping the saloon which produces intemperance. We create the

need of extensive machinery of courts and officers to subdue immorality by refusing to teach moral laws in our public schools where our citizens are trained. It is thus that much of our boasted reformatory work is only building up with one hand while we tear down with the other. What a different world we would have if we could have both hands to do constructive work for God!

* * *

Our need is the conviction of personal responsibility in every member of our churches. Look around and see how many members of your society are doing some definite work for God which they keep up all the year through. How many people are there in your congregation upon whom the pastor or officer of the church can never call to do any specific work in the on-going of affairs? It would be a grand work for any society if, in its particular church, it could arouse the sentiment of doing something continuously for the work of God. You could double and treble the work of your pastor if he could feel that for all the plans he could make, there were several upon whom he could call to do their best to carry his proposals out. Nothing will so contract the activity of a pastor as to use his time and strength in planning the very best plans possible for the kingdom of God, only to find no one to carry them out, or to have them taken up with no heart or feeling of responsibility for their success.

* * *

Another great need of the day is to keep the spirit of the Word of God in all of our training. The special feature of this time is not the open opposition to Christian truth; it is that all sorts of movements, and beliefs are trying to attach themselves to the Bible. They come before the public with the Word of God under their arm and say: "Come our way and you will be doing what this book teaches." Endeavorers of today need, not only to know "Where we got our Bible," but what the Bible does and what it does not teach. It ought to be their work to keep the Bible together, for the "isms" are snatching one fragment of truth or another and sailing away under the impression that they have the Word of God. But there is a vast difference between battling the waves and trying to make the shore on a loose door or some other wreckage which has come from the ship, and being safe in the unharmed ship itself. No wonder the masses are bewildered and deceived when every belief abroad is saying: "We hold to the Bible, we hold to the Bible!" It is time for the Endeavorers to insist that nothing is the Bible that is not the whole Bible. Even the twenty-fifth of Matthew is not all there is of it.

The Taming of a Husband.

I dare say that there isn't a woman on earth who hasn't a theory on the subject of how to manage a husband, and I never yet came across a man who was any worse for a little scientific handling now and then. If I were in the florist's business, I'd send a palm to a certain senator's daughter, who has set an example managing wives might follow with profit, says a writer in the Washington "Post." She has a husband, this senator's daughter, who is disposed to be critical. Most of his friends are men of great wealth, who live extremely well, and association with them has made him hard to please in the matter of cooking. For some time the tendency has been growing on him. Scarcely a meal at his home table passed without criticism from him.

"What is this meant for?" he would ask after testing an entree his wife had racked her brain to think up.

"What on earth is this?" he would say when dessert came on.

"Is this supposed to be salad?" he would inquire sarcastically when the lettuce was served. His wife stood it as long as she could. One evening he came home in a particularly captious humor. His wife was dressed in her most becoming gown, and fairly bubbled over with wit. They went into dinner. The soup tureen was brought in. Tied to one handle was a card, and on that card was the information, in a big round hand:

"This is soup."

Roast beef followed with a placard announcing:

"This is roast beef."

The potatoes were labeled. The gravy dish was placarded. The olives bore a card marked "Olives," the salad bowl carried a tag marked "Salad," and when the ice cream came in, an card announcing "This is ice cream" came with it. The wife talked of a thousand different things all through the meal, never once referring by word or look to the labeled dishes. Neither then, nor thereafter, did he say a word about them, and never since that evening has the captious husband ventured to inquire what anything set before him is.—The Presbyterian Banner.

We Shall Be Satisfied.

BY JEANNETTE WOODWORTH DOWNER.

There are some lives that ne'er are satisfied
With what they were, are are, or e'er shall be,
They're reaching out with yearning, empty hands
Into eternity.

Eternity of life, yet after death,
Whose way leads down the Valley drear,
Guarded by one with unsheathed sickle keen,
Whom mortals fear.

And yet they, with restless, weary hearts,
May grope 'midst tears in search of better things,
And find them not, for, Present Future molds,
Achievement brings.

For they who find no satisfying way,
And grieve with crying souls for unknown loss,
Are stepping forward, tho' they know it not,
To Calvary's Cross.

To Calvary's Cross, the sorrow and the tears,
The burden in the heart for weary one,
The self-renunciation, the agony, the thorns,
Of God's own Son.

In Christ the burden of the weary self
Is lifted by good deeds for all mankind,
And working in the glory of His name,
The crown of peace they find.

They weep, they work, they pray with humble hearts,
Asking the satisfaction which they crave,
They dying, pass away to dreamless sleep
Within the silent grave.

They wake—the sunrise of another life—
Lit by the Son of Man, the Nazarene,
Who smiles on them, and they are satisfied,
Their souls serene.

But if they pass on by the only Way,
Held out to them with bleeding hands of love,
The joys of holy peace they ne'er may know,
The promise from above.

Life is the promise of a coming death,
Death is the promise of another life,
Fraught with a joy molded by ourselves,
Or care and strife.

Turn, restless, weary, discontented lives,
And clothe yourselves in Jesus' majesty,
The majesty of love, of toil, of tears,
Of endless charity.

Woman's Board of Missions for the Pacific.

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We are all glad to hear a word from Miss Mellen, now of the Zulu Mission, who taught at Mills College for a few years. In a private letter to friends here Miss Mellen says:

"A part of my time is spent at Adams in my sister's home and a part at Ifafa, where I am at present, looking after schools in the district. There are six in all, and to insure progress they must be visited often and have the closest supervision. The people must also be 'drummed up,' delinquents looked after, and children who should be in school looked up and urged to come. The Government allows a small grant—from the taxes of the people—for schools; but does not compel the parents to educate their children. If it did it would make a vast difference in our schools and the demand upon the Government support! Our mission work is becoming more and more educational, and the problems more perplexing; viz., the support of the schools, teachers for them, especially those from among the people themselves, etc. It is encouraging to hear of the efforts being made in California in behalf of the 'Ireland Home'; could we only secure sufficient for a school building the question of reopening would be settled. We wish we could have such homes at several of our stations. There are so many girls who might be helped and strengthened in their Christian lives and characters, who would be a 'power for good' in their homes. The influence of such a school itself is very helpful on a station. Miss Pixley would be ready to open one at Esidumbini if there were only a building to accommodate the girls.

"I wonder if you will have heard of Mrs. Dorward's baby girl? Adopted when not a month old. You know she and Mr. Dorward are very fond of children and have longed for one of their own. This one has found a large place in their hearts and a loving home; but at present it is a care and anxiety through being ill—whether serious or not, I do not know, but it requires constant nursing."

Miss Mellen speaks of being encouraged by the efforts made in California to raise money for the "Ireland Home." It makes one feel sorry to think of the small result following those efforts. Fifty dollars were contributed by one lady when the appeal was first made. Since then there has been nothing more. Are there not others who will add to this sum enough to erect a building, so that this much-needed school and home may be reopened?

Mrs. Baldwin sends from Brousa this: "The days are so short now and the winter has set in so early that work of all kinds seems to drag a little. We have already had more snow than we sometimes have all winter. School is the first thought, as usual, and each one is busy as a bee in her own department. Miss R. is busy with final preparations for the new life in the new world. Mlle. Rein-

eck's sister, who came with us a year ago, is to return home next week. 'Meeting and parting in this world will ever be.'"

"Though God's messengers are martyred,
Though Christ's followers are slain,
Shall His Church withdraw, defeated,
Leaving bound, with error's chain,
China's millions so benighted,
Where no light of life has shown?
Groping still in heathen darkness,
Those who Christ have never known?"

"Still doth stand the ancient promise
That from sea to furthest sea,
To the earth's remotest limit,
Shall the Christ's dominion be;
As the rolling waves of ocean
Cover all the mighty deep.

"So the knowledge of God's glory
Over all the earth shall sweep.
Doth not God still rule the nations?
Shall his purposes of love
Be by heathen rage defeated?
Shall his promise worthless prove?"

"Till she deems the Lord's hand shortened,
That He has no power to save,
Must His Church go ever forward,
In His power, all danger brave;
Never falter, never waver,
From defeat bring victory,
Till the Christ shall reign victorious
Over all from sea to sea."

—Margaret H. Barnett, in "Woman's Work for Woman."

"For all persons troubled with doubts and intellectual difficulties we have here the true method of their dissolution. Every faculty has its own work. You cannot make one sense do the work of the other sense. The tongue can taste the cluster of grapes, but the tongue cannot help you hear the song. The eye sees mountain and cloud, but it will not feel—that is the work of the fingers. Reason can collect arguments, and memory can recall the past, and the religious faculty has its own work in giving direct access to God. There is, indeed, a fragmentary way of knowing God that comes through the lower faculties, as children may know their parents by the lower senses. The babe is upon its mother's bosom. The little creature thinks it knows its mother. It knows that the mother satisfies hunger, that the mother gives warmth through raiment, that the mother can soothe and rest its tired body. Should you ask this little child, grown to ten years of age, if she knows her mother, she would make immediate response that she knows her through and through. Yet, not until that child has come to womanhood and has had children of her own has she any deep heart recognition of what she owes that parent. Years from now, when her own children are ten years of age, this mature daughter will return to the home of her childhood, and the long, tender embrace will tell this gray-haired mother that at last her daughter knows how much she owes to the mother who carried her weakness and ignorance and sickness, and bore her sorrows. It is only by love that we understand God's infinite love. Oh, all ye doubting ones, follow the light you have! You know that the moral law is right. Obey that to the last jot and tittle. You know that Jesus Christ is earth's most pure and radiant spirit. Follow his example. Daily read his words. Help the weak as he helped them. Bear burdens as he bore them. Love the poor as he loved them. Recover the publican and prodigal as he sought for them. In the cool of evening find your way into some secret place, and pray as he prayed, and, with your Master's help, you will see that the pure in heart see God, who is infinite purity, and at last your soul shall be satisfied.—N. D. Hillis.

The Home.

My King.

BY B. F. M. SOURS.

O Bethlehem! glad Bethlehem!
Thou home of royalty!
Though humble through the passing years,
My King was born in thee!

Who is my King! the angels came
As heralds of His birth,
And joy, a heavenly joy, came down
To bless the sin-stained earth.

He came, the Prince of life and peace,
And immortality,
And suffered death, and shame and strife
That He might rescue me.

O Bethlehem, thou knewest not,
Though told by angel's word,
The majesty that through the years
Earth's kings and realms has stirred!

The glory of the heaven above
Shines forth in His dear face,
And all earth's contrite multitudes
Find succor in His grace.

He is my King; the King of love,
The only King is He
Who came to Bethlehem to win
The field of Calvary.

Mechanicsburg, Pa.

Mt. "If" and Mt. "If Not."

The first syllable of the word "success" indicates an underlying cause. It suggests an ascending from somewhat beneath, explanatory of the ascent. Any success answering by strict construction to the name is bottomed on that indispensable foundation of first things, another and borrowed designation of which is "principles."

In the practice of arts, whether liberal or useful, this is, without question, complaint or exception, taken to be true. Of them all, not one is or can be successfully pursued save in strict accordance with this, the first of the three great "Primary Laws of Thought," "Whatever is, is"; or, as I venture on paraphrasing it, according to the absolute, unchangeable and everlasting *is-ness* of things. The most successful worker in wood, stone, or metal is he who makes most patient and exhaustive study of the distinctive and inalienable properties of the materials he proposes to employ.

From this ordained and immutable *is-ness* of things it is useless for artist, artisan or inventor trying to escape. The crucible is not mocked. Iron is iron and gold is gold. Mix and melt as he will, the would-be transmuting alchemist has but his labor for his pains. "If," or rather a series of "ifs," limits and controls the answer to even the prayer which we are taught daily to offer for our daily bread. "If" the flour be good, "if" the yeast be good, "if" the oven be at good heat, the baker enriches your table with a good loaf. If not, not.

That word of the commandment, "For He is a jealous God," we come better to understand and so less to dread, when we thus come to see that Nature is jealous, too; that she has her Second Commandment, as well; when we come to see her further, that all which she means by that is, that she insists on being recognized—known, that is, "over and over again" and by all the "generations" of men simply for what she is. It is not enough to have once known her; we must re-know her on every new occasion. The careless engineer is reminded by an observant bystander that he is letting the water get too low in his boiler. He replies airily, "And you—to talk to me about steam." The boiler explodes. The Sinai

of the unheeded warning thunders in his ears, "You may have known me once, but you have now assigned you a review of the old and forgotten lesson." Not one of the great forces of Nature with which we "have to do" but has this jealousy, that it will everywhere and always be recognized and respected for what it is.

In prison or the electric chair the criminal is set to re-learn the forgotten lessons of the law; the slanderous gossip in the solitariness of social ostracism, to learn what belongs to decent companionship; the slovenly farmer, clumsy mechanic and careless tradesman are re-taught by lessening incomes the lessons of thrift.

A millennium and a half before our Christian era, a selected people were led from bondage to freedom. They have come at length into the new land where is to be begun a new experiment of national life. Will they make of their great opportunity a national and individual success? Knowing well that, would they build lastingly, they must build on those first which are also the lasting things, their great Leader and Law-giver prescribes for them the way. He names to them two mountains, their lofty peaks fronting one another across a deep valley. From the top of Gerizim were to be proclaimed the unalterable conditions of promised and guaranteed success; from the top of Ebal the downward path of threatened failure—of loss, disaster and ruin.

From these two opposing summits, which I would rename Mt. "If" and Mt. "If Not," still sound to us for the successful ordering of our whole individual, domestic, social, municipal and national life, the same unchangeable assurance of good and evil; of good, from Mt. "If," of evil from Mt. "If Not."—Rev. Addison Ballard, D.D., in New York Observer.

Married Sam Jones' Wife.

The notable Sam Jones of Georgia was caught in the barber's chair a while ago while attending one of the Chautauqua assemblies in the Northwest. The loquacious barber, never having seen the veritable Sam, started in cautiously: "Going to hear Sam Jones?"

"Yes, sir," answered the victim, through the lather.

"Ever heard him before?"

"Oh, yes," replied Sam.

"I suppose," resumed the barber, after a pause, "he will get off his old jokes on the preachers and people in general?"

"I guess so," responded Jones.

"Wonder how much he gets for one of his lectures?"

"Oh, I suppose as much as you take in in a month," was the reply.

"Well, sir, I wish I was bright enough or foolish enough to make people laugh by telling stories. Some people say Sam Jones is fine and others say he is a humbug; what do you think, sir?"

"Well," answered Bro. Jones, slowly, "when people go to see a ghost, they generally see it; when they go and let that old fool Sam Jones walk onto their toes and corns, it don't hurt Jones at all. Now, I know him pretty well: am a Southerner myself; and with all his faults I like him. I married Sam Jones' wife."

And the tall, lean Southerner threw down his dime and, with a smile, withdrew.

The barber is recovering.—Selected.

The moment that is flying ho'ds more eternity than all our past, and the future holds none at all.

Humility is the altar upon which God wishes that we should offer him our sacrifices.

Church News.

Northern California.

Palo Alto.—The pulpit has been supplied for two Sundays by Rev. F. N. Greeley of Berkeley..

Santa Rosa.—Seven were received into the fellowship of the church at the last communion—five on confession of faith.

San Francisco, Fourth.—The new window mentioned in The Pacific last week was put in at a cost of \$45. Other improvements have been made at a cost of \$14.

San Francisco, Park.—The pulpit was occupied last Sunday by Prof. R. R. Lloyd, who reports the outlook good for a successful work there despite the untoward circumstances of the past. Several persons are to unite with the church soon.

San Francisco, Olivet.—The annual meeting was held on January 13th. Reports showed a prosperous condition in the various departments of the church work. A number of substantial improvements have been added and the year closed without debt. W. C. Day, the pastor, was extended a unanimous call for another year.

Berkeley Park.—The annual meeting was held last week. A substantial increase was made in the salary of the pastor. One year ago the present pastor, Rev. W. H. Scudder, preached to 26 in the morning and 17 in the evening. Last Sunday he preached to 86 in the morning and 81 in the evening. During the year the Sunday-school increased an attendance of 80 to one of 171.

Alameda, First.—Eleven persons were welcomed into fellowship at the last communion, 2 on confession. The church roll was revised recently, the membership being thus reduced from 345 to 213. This loss includes 6 by death and 38 by letter during the last year. Not all the names have been removed wholly from the roll; some are on the list of absentees and will be dropped later if not heard from. The church believes in getting down to a good solid foundation.

Lodi.—The Ladies' Aid Society gave an old-time social and New England dinner, Thursday evening, January 16th, which proved highly successful both socially and financially, the ladies realizing sixty dollars net. There were old-time songs and recitations by ladies in the costumes of long ago. Some of the older ladies wore their wedding dresses of many years ago. The golden wedding celebration of one of the members of the society was a feature of the program. Mrs. Allen of Lockeford, dressed in the costume of a century ago, gave an exhibition of spinning. There was also a fine exhibit of old relics, among them being books and newspapers over a century old, and many articles of hand-woven clothing.

San Francisco, First.—Five years of careful planning and earnest work in the First church in San Francisco have been crowned with complete success. The last year has not only been one of great blessing in itself, but has had the cumulative power of those that have gone before. It has been marked by perfect harmony, the addition of 117 members to the roll, the payment of the mortgage of \$10,000, the meeting of all obligations in the regular work without an appeal for a deficit, and the closing of the year with a balance in the bank of \$629. The trustees have decided that the conditions mentioned in the call to the pastor have been fully met, and have

added \$500 to his salary, making it \$5,000 per year from January 1st. The benevolent offerings of the year have been \$19,659, and the home expenses \$21,303; a total of cash giving of \$40,962. For the five years of the present pastorate the benevolent offerings have aggregated \$80,483, and the home expenses \$78,753; a total of \$159,236. The addition of members during the same time has been 330. During the same time, by careful revision, 602 names have gone off the roll. The present membership is 690, exactly 100 more than a year ago.

Southern California.

Riverside.—The pastor, Rev. E. F. Goff, proposes to be absent from his pulpit on Sundays 19th and 26th. Rev. R. B. Larkin of Ontario and Rev. W. Horace Day of Los Angeles supply for him in his absence.

Los Angeles, Bethlehem.—Two members were received January 5th on confession of faith. The Bethlehem Hotel is overcrowded, and a tent with capacity for thirty or more lodges has been erected, but it needs more cots and bedding than it has at command. The men's meetings, lately begun for Friday evenings, are blessed in great measure with the presence and power of the Holy Spirit.

Claremont.—The reception of President Geo. A. Gates, Saturday evening, January 8th, was attended by more than 300 persons. Much enthusiasm was manifested, and high expectations for the success of his administration of the affairs of the college. On the Sunday morning following he delivered a sermon of remarkable insight and force on the saying, "The fathers have eaten sour grapes and the children's teeth are set on edge." Dr. David P. Barrows, a graduate of the college, who is in the government employ at Manila, having charge of the Ethnological and Anthropological Departments in the Philippines, has reached home for a brief visit.

Perris.—Last Wednesday the annual meeting of the Congregational church was held at the parsonage. A large number of members and friends was present. The reports of the various departments of the church indicated that during the past year good work had been done by all. The year closed with all financial obligations provided for. As the church has no debts, we look to the future with encouragement. During the year new hymnals and sacred songs were bought and the insurance on both church and parsonage was paid for the coming three years. At the close of the business service the pastor, G. F. Mathes, and wife, were presented with a beautiful cathedral clock, as a token of appreciation by the members.

Ontario.—The annual meeting of the Ontario church was held Saturday, January 4th. Nearly the whole resident membership was present. After an impressive devotional service, reports of the year's work were read. The first year, under the pastoral care of Rev. Ralph B. Larkin, has been a most successful one. There have been eighteen additions to the church—15 by letter and 3 on confession, making the present membership 148. There has been a healthy growth in all the auxiliary organizations. The Missionary and Aid Societies have increased their membership nearly one-half, and the Sunday-school has as large an enrollment as that of the church. The Christian Endeavor has proven its right to the name by carrying on a Sunday-school in a neighborhood which would otherwise be without religious services. The finances are in a healthy condition. The church has paid off an old debt of \$400, fitted up the basement, and put in electric lights; having given for

local expenses \$2,076, and for the benevolences of the Congregational church over \$1,000. A bountiful dinner was prepared, to which about 100 persons did justice. After a delightful social hour, business was resumed. The church manifested its confidence in its office-bearers by re-electing the entire force. It was announced that the Superintendent of the Sunday-school, W. L. Malone, would present the church with an organ for the basement. It was voted to accept the gift and pay the freight from the East.

Washington

Spokane, Westminster.—At the January communion nineteen members were received, ten women and nine men. The week of prayer was observed, Rev. Geo. R. Wallace preaching every night.

Washington Letter.

By I. Learned.

On Friday, January 3d, our Snohomish church had one hundred and fifty of its congregation in attendance upon its annual supper, at which a fine address was given by Supt. Scudder, another by Pastor Mears, with briefer expressions concerning the excellency of the church work by some of the original members, Messrs. Packard and Proctor and Mrs. Vestal, as also by some of the more recent ones—Principal Snow and Prof. Knowles of the Academy. It was most evident that great loyalty existed among all toward both church and pastor. Fifteen hundred dollars had been raised during the past year for current expenses and improvements and repairs, and there is a looking forward with much courage toward self-support.

* * *

At the earnest solicitation of some of our brethren across the northern border of our State, Supt. Scudder spent a recent Sabbath at Vancouver, B.C. Rev. J. H. Bainton is pastor of the First church, which has a splendid plant, a fine large auditorium (said to be the best in the city), with some four or five auxiliary rooms. Pastor Bainton has now been with this church nearly four years, during which period the debt has been greatly reduced, leaving now but about \$5,000. Twenty united with this church at the last communion and the outlook for continued growth is very promising.

In this city of Vancouver there are now two Congregational churches, the newer, or Central, having been organized during the past year, Rev. W. A. Vrooman, lately of Winnipeg, being its pastor. It occupies a building formerly owned by the Methodists, but sold by them to one of the Trades' Assemblies. It seats five hundred persons and is well adapted for the work of this second church, being secured at an annual rental of \$500. The congregations are from seventy-five to one hundred on the morning and over two hundred in the evening. Two persons were received into full membership. This church has recently organized as an adjunct what the pastor calls a "Junior Membership," in which about twenty-five have been gathered of ages ranging from eight to fifteen, who, after suitable preparation and instruction, are expected, at sixteen years, to enter into full membership.

On Monday, 6th, Rev. R. B. Blyth, who is given charge of the supervision of the missionary work of the Canadian and Colonial Societies in British Columbia, in addition to his pastoral duties at Victoria, met our Supt. Scudder, in a conference with the Vancouver brethren, when it was concluded to form in the near future, now that they have five churches, a British Columbia Con-

gregational Association. On the same evening the Central church gave a supper, at which more than one hundred and fifty were present, including some of the Presbyterian and Methodist pastors of the city. Supt. Scudder gave them an address on Congregationalism, followed by good words from Supt. Blyth and from other ministers who were present. From Vancouver Mr. Blyth proceeded to Phoenix and Nelson, more than four hundred miles distant, when on the 12th inst., he is to dedicate a new church building at the former place. We may expect to see British Columbia Congregationalism well represented at the Pacific Coast Congress in July.

* * *

The church at Blaine is greatly pleased with their new pastor, Rev. D. G. Curry. A reception was recently given himself and family, Supts. Greene and Scudder being present, as also Missionary H. W. Young of the C. S. S. and P. S., who will attempt to re-organize and modernize their Sunday-school. This work had become somewhat demoralized during the interval between pastorates, but with improving conditions in the community, it is expected that the new pastor will be able to see substantial growth.

* * *

Rosalie, Whitman county, Supt. Scudder reports as being in good condition under the care of Rev. H. M. Painter. A subscription is in circulation for the purpose of securing a parsonage. A letter bearing a very recent date tells us of the arrival of a very young lady who, beginning life as a Painter, it is hoped may prove a real artist in the kingdom to which she comes.

Endicott has paid back to the C. C. B. S. its building grant entire, but the funds were raised and returned to the New York office by parties who took this means to put this church into the control of another denomination. After the mortgage was released it occurred to a few of them to inquire into the new relations, and learning that the property would not, with the proposed change, remain under local control, a meeting of the church was called and it was voted to remain Congregational. It seems to some of us strange that after all the money which the H. M. S. has put into that work during perhaps twenty years, that the Building Society should consent to destroy and cancel this one tie which aids so largely in holding the work, without the least inquiry of local representatives of the denomination. It seems almost accidental that the real object of paying off the grant came to the surface when it did. This church has been pastorless for some time, but Supt. Scudder will aid them in securing a pastor very soon.

The German church at Endicott has a membership of seventy, and is very prosperous under the leadership of Pastor Koenig.

Pastor Acheson of Tekoa is happy in the coming of his family and the work is doing well. Here also parsonage plans are being arranged for, and it is hoped that they may result in securing such home surroundings.

Pastor Mason is doing fine work at Medical Lake, notwithstanding the necessity of doing considerable weeding out of members who cannot be located.

Whatcom has adopted plans for its new building and contracts are now being let for its erection. It will probably cost somewhat above six thousand dollars.

Seattle, January 11th.

Married.

BALDWIN--BLOOM.—In San Lorenzo, December 25, 1901, at the home of the bride's sister, Miss Kate Baldwin and Mr. Jacob Bloom, both of Oakland, Cal., Rev. F. F. Pearse of San Lorenzo, Cal., officiating.

Inland Empire Letter.

By Iorwerth.

Pilgrim church, Spokane, dedicated its new and handsome house of worship on Sunday, January 12th. In the Sunday-school meeting, before the morning service, there were 213 present. The 11 o'clock service was a preparatory one. Rev. J. Edwards, a former pastor, preached the sermon, and Rev. J. B. Renshaw and Superintendent Scudder participated. The pastor, Rev. T. W. Walters, received two new members into the church. In the afternoon the church was formally dedicated. The pastor submitted a report, showing that after receiving the amount expected from the C. C. B. Society there was an indebtedness of \$1,000. Under the skillful management of Superintendent Scudder \$700 were subscribed. The dedicatory sermon was preached by Rev. Geo. R. Wallace on "What Mean Ye by This Stone?" and the prayer was offered by Rev. Clarence Ross Gale. The afternoon service was unusually long; nevertheless, there was a splendid audience present in the evening to listen to a sermon by Mr. Scudder. The congregations were large throughout the day. With the present accommodations we can reasonably predict, with God's help, rapid growth for the church under the leadership of Rev. T. W. Walters.

The annual meetings of the Hillyard and Pleasant Prairie churches were held last week. The membership were well represented, and the reports showed substantial growth. There were thirteen members received to the Hillyard church and all indebtedness paid. There were five added to the Pleasant Prairie church and all bills paid. The pastor of these churches is Rev. T. V. Krause, and they have increased his salary \$100.

The regular annual business meeting of the Second church, Spokane, was held last week. It closed the first year of the pastorate of Rev. Clarence Ross Gale. He has proved himself a worthy successor of Rev. Wm. Davies, and the church has been specially successful under his ministry. The last year was the first for the church to be self-supporting, and the collections were in excess of the expenditures. The vote calling Mr. Gale to continue as pastor was both unanimous and enthusiastic. Among the important business transacted, in addition to the election of officers, it was voted to change the name of the church to Plymouth Congregational Church of Christ, and also \$1,332 of the \$1,900 indebtedness on the building was subscribed—with prospects of raising the balance. The membership increased to 250, and all departments of the church are in good condition. There were 200 present at the meeting, and the Ladies' Aid provided a delicious dinner. This church fills an important place and exerts a powerful influence for good in the city.

The Westminster church, Spokane, reports an addition of nineteen last Sunday morning. This is a prophecy of a large addition during the year. Both morning and evening congregations are large, filling the large auditorium. Dr. Wallace is not only an attractive preacher, but is a faithful pastor and efficient executive.

In Memoriam.

On the second day of the new year at Piedmont, a suburb of Portland, after a very brief illness, there passed to the joy of the gloriously triumphant, one of those elect souls whose presence among men illustrates the continuation of that spiritual succession that began with him who first walked with God until heaven was homesick for his presence there.

Mrs. Orpha Cranston Farmer, wife of Rev. J. P. Farmer, at the early age of forty-five years, completed her

life work, leaving the home and heart of her husband in the shadow of a great loss. As a consecrated Christian worker, she was quite widely known in the Willamette Valley as her sun-bright face was very frequently seen in the religious gatherings of her own church and in those interdenominational in their character. Her sunny disposition lighted up any gathering in which she had a part. In the Waldo Hills, at a point about twelve miles distant from Salem, lies the celebrated Cranston farm. Here she was born, and here did some of her best work for God and the church. A flourishing Sunday-school, in which she was a mighty force, and one of the best Endeavor Societies to be found anywhere in the country, and of which she was the inspiring leader, afforded her a splendid field in which to use her fine gifts for her Master. A more enthusiastic, tireless worker in Endeavor circles and in the Sunday-school it would be very difficult to find. The beautiful church edifice, crowning an eminence formerly a part of the home farm, houses the Willard Congregational church, of which she was long the clerk.

It was a great loss to her home community when she, in 1896, became the wife of her now deeply stricken husband, but she carried with her into her new relation the same spirit of Christian devotion and activity, and wherever she went she at once became a useful, acceptable worker. More than this, her life, her qualities of heart and mind, were such that no one that interviewed her on matters of Christian experience went away unhelped. In the home, her tact and her love were a continual source of helpfulness and happiness. Too soon for us she left the earth, and we are sad that we shall see her face no more in our midst. She has not lived in vain. The world is the richer in its treasure of goodness and uplifting influences, because of the life of Orpha Cranston Farmer. Hers is an immortality with God and the redeemed, but to her is also given to share in that immortality belonging to those whose life has been such that, though "being dead, they yet speak." She has joined "the Choir Invisible of those immortal dead, who live again in lives made better by their presence."

At Willard, at Salem and in Portland, there are very many who will long remember her as one whose life influence has been a precious benediction.

Salem, January 17, 1902.

W. C. Kantner.

To the Christian there is always a bright side, no matter how dark the storm cloud of trouble may be. Of this truth the following is a simple, beautiful illustration: An old colored woman once went to a Christian delegate at Vicksburg who was very ill with fever and much depressed in spirit, and said, "Massa, does yo' see de bright side dis mornin'?" "No, Nanny," said I, "it isn't so bright as I wish it." "Well, massa, I allus see de bright side." "You do?" said I; "maybe you haven't had much trouble." "Maybe not," she said; and then went on to tell me in her simple, broken way of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in camp, without having heard from one of her kindred for years. "Maybe I ain't seen no trouble, massa." "But, Nanny," said I, "have you seen the bright side all the time?" "Allus, massa, allus." "Well, how did you do it?" "Dis is de way, massa. When I see de brack cloud comin' over"—and she waved her dark hand inside the tent, as though one might be settling down there—"an 'pears like it's comin' 'crushin' down on me, den I jist whips aroun' on de oder side, and I find de Lord Jesus dar; and den it's all bright and cl'ar. De bright side's allus where Jesus is."—Religious Telescope.

Sunday-school Lesson.

Studies in the Book of Acts.

The First Persecution (Acts iv: 1-22.)

Lesson V. February 2.

(Read entire chapter.)

Golden Text—"There is none other name under heaven given among men whereby we must be saved (Acts iv: 12).

Home Readings.

Monday (Jan. 27th)—The First Persecution (Acts iv: 1-12).

Tuesday—The First Persecution (Acts iv: 13-22).

Wednesday—Rejoicing in Persecution (Acts iv: 23-31).

Thursday—Persecution Predicted (Luke xxi: 10-19).

Friday—The Rejected Stone (Matt. xxi: 33-44).

Saturday (Feb. 1st)—The Only Foundation (I Cor. iii: 1-11).

Sunday—Not Ashamed (II Timothy i: 1-12).

Time—A summer afternoon, A. D. 30.

Place—Jerusalem.

I. THE ARREST OF THE APOSTLES. (Vs. 1-4).

The last lesson closed with Peter speaking to the people concerning the miracle wrought in their presence. While Peter and John were speaking the ecclesiastical authorities came upon them. Most of these were drawn from the sect of the Sadducees, and their antagonism would be at once aroused when the resurrection was mentioned.

The arguments and the acts of the apostles could not be answered, so resort was had to violence, hoping thereby to close their mouths. Hatred was at the bottom of the action of the priests. They thought it intolerable that the apostles should preach without first obtaining priestly authority. They were grieved, sore troubled, at such an irregularity.

This persecution was only a foretaste of what was to come later. The apostles were put in prison and kept in hold over night. This was a high-handed proceeding, as there was no evidence of wrong-doing that could be brought against them. It is said apologetically that it was now eventide. The usual interpretation of Jewish law forbade that judgment be taken at night.

But the imprisonment of these apostles did not check the influence of the truth. The early church steadily marched forward, notwithstanding opposition and persecution. Its rapid increase may be well understood when it is stated that the number of the men who believed was 5,000, not including women and children. It increased daily.

II. DEFENSE OF THE APOSTLES. (Vs. 5-12.)

When the morning came the Apostles were arraigned before the Jewish Sanhedrim, composed of seventy-one leading men of the nation. These priests and rulers evidently felt that a national crisis was at hand. This august assembly sat in a semi-circle with the President in the middle of the curve, and the accused person directly opposite in the middle of the straight line. Peter had seen this body when Jesus was condemned. At that time he played the coward and denied his Lord, but now he is fearless and confident, as brave as a lion.

These priestly men at once inquired concerning the notable cure—by what authority it had been done. So mixed were the

traditions and legal practices of the age that almost any answer would entangle the Apostles. The whole purpose of the inquiry was to entrap the Apostles into an answer upon which they could be condemned.

But Peter, emboldened by the resurrection of Jesus, and by his own spiritual baptism, was equal to the occasion. The spirit of God is always ready to help those who ask it.

Peter knows that these rulers hate him, and that he can hardly expect fairness from them, but he is wonderfully skillful in his answer. He is exceedingly keen, as he replies, "If we be examined of the good deed," etc. No point can be disputed and no doubt the Sanhedrim winced. He then announces, without hesitation, that it was through the name of Jesus Christ, whom ye crucified, whom God raised from the dead," etc. Peter had been arraigned and yet he arraigns his accusers. The omnipotent God is set over against the Sanhedrim. No more tremendous sentence was ever spoken than that which Peter used at this time. Ordinarily, Peter was a blunderer, but in this defense he showed himself equal to the keenest dialectician. Then, with a Master hand he delivers a telling blow in a quotation from their own Scriptures, the stone set at naught by yon builders has become the head of the corner. And the council dare not retort. Peter then closes his defense with a passage that shines like the sun. It has a most prominent place; it becomes a foundation of belief from which we cannot recede a single point. "There is none other name under heaven, etc. Salvation is only in that name, and for no one outside of it. The truth of this statement is impregnable.

III. TRIUMPH OF THE APOSTLES. (Vs. 13-22.)

These verses are not printed with the lesson, but yet are to be studied with it.

The council could not intimidate the Apostles, and though they wanted to punish them, they did not dare to do so. All they could do was to discharge them with threats. The boldness of these men, unlearned and ignorant, was perfectly startling and to add to the dilemma of the council, the healed man stood there with them. There was silent eloquence in his very presence. That a notable miracle had been wrought they could not deny, but they feared that if its influence spread it would overthrow their entire system. The Apostles refused to keep silent and reluctantly the elders were compelled to let them go. But as a result, all men glorified God for what had been done.

Added Thoughts.

1. Every effort to stay the progress of God's cause by persecution results in its greater growth. True today true always, the blood of the martyrs is the seed of the church.

2. The weakest, the most timid of God's saints is made as bold as a lion when filled with the spirit. Conviction gives courage. —California Christian Advocate.

Acetylene bids fair to become the national illuminant in Germany. Although unknown five years ago, except to a few chemists, the consumption of calcium carbide in the country in 1900 is estimated at 17,000 tons, equal in illuminating power to about 7,000,000 gallons of petroleum. Small towns are rapidly introducing this gas, which has been very successful also on trains.

Household.

If the gelatine in an earthen mold does not come out readily at first, set it in a dish of hot water for a minute, or wet a dish-towel and set the dish on it. Be careful that it doesn't stay too long.—Good Housekeeping.

Surprise Rolls.—Make a rich biscuit-dough of one pint of flour, one teaspoonful of baking-powder, two tablespoonfuls of shortening, milk enough to make short dough; mince and season highly cooked chicken, binding with butter; form in small finger-sized rolls; wrap each with dough; bake in hot oven; serve cold with stuffed olives. These rolls are especially dainty for a luncheon.

Angel Cream.—Put in a double boiler one pint of new milk, saving out enough to rub smooth three heaping teaspoonfuls of corn starch. Add to hot milk with one-half cupful of sugar. Take it from the fire and add ten drops of almond extract and whipped whites of three eggs. Mold and pour over, when serving, a rich boiled custard made of one and one-half cupfuls of milk, two tablespoonfuls of sugar, and the yolks of three eggs. Flavor the custard with vanilla.—Religious Telescope.

Ragout of Vegetables.—Parboil one carrot, one turnip, two potatoes, two ears of corn, one cupful of lima beans, and the same of peas, one onion, and with them one-quarter pound of fat salt pork. Drain off the water, and lay aside the pork. Slice carrots, turnips, potatoes and onion. Put into a saucepan with a cupful of some good meat soup before it has been thickened. Season well; add the corn, peas, beans, and a sliced tomato as soon as the rest are hot. Stew all together half an hour. Stir in a great lump of butter rolled in flour, Stew five minutes, and serve in a deep dish.—Selected.

Palpette.—Palpette is purely Italian. Although primarily having for its foundation meat it is equally good combined with hard-boiled eggs chopped fine or with minced fish. A small onion, a handful of parsley, three or four stalks of celery, and a clove of garlic are minced together and fried in a little butter. When brown two cupfuls of chopped egg (or fish) and bread that has been soaked in water are added, with two or three tablespoonfuls of grated cheese, a pinch of marjoram, salt, pepper, and two raw eggs beaten into the whole. If the mixture is not stiff enough to form into balls, add more bread or dried crumbs. Fry in boiling oil. Serve with lettuce or with a brown gravy.

A Delicious Dessert.—A delicious dessert that can be made at any season of the year, if the pure grape juice is used, is grapesponge, one of the specialties of the Boston cooking-school. Soak one-fourth of a box of gelatine in one-fourth of a cup of cold water; dissolve by standing cup in hot water. Dissolve a cupful of sugar in a cupful of grape juice and the juice of a lemon, and strain the dissolved gelatine into it. Set the mixture in ice-water to cool, stirring occasionally. Beat the whites of three eggs to a stiff froth, and when the gelatine mixture begins to thicken, add gradually to the beaten whites, beating until the whole is very light, or stiff enough to keep its shape. Pile lightly in a glass serving-dish and serve very cold, with slightly sweetened cream, beaten or not, as desired.—Selected.

Our Boys and Girls.

Three Little Dogs.

Three little dogs were talking,
As they trotted along the road;
And the subject of speech
With all and with each,
Was what bad folks were abroad.

Said the first, "You would hardly believe it,
But I can assure you it's true,
A man with a pail
Threw suds on my tail.
Now, I think that cruel, don't you?"

Said the second, "That's very atrocious,
But a worse think happened to me;
A boy with a stone
Almost broke my backbone!
Now, what do you think of that?" said he.

Said the third, "My fate was the hardest,
And I can prove it just now.
A man knocked me flat
When I looked at a cat;
Wasn't that too bad? Bow-wow!"

But the three little dogs did not mention,
The first, that he'd stolen some sprats,
The next, that he ran
At a poor blind man,
And the third, that he'd hunted a cat.

Thus three little dogs were talking,
And many small folks do the same;
They tell a story
That redounds to their glory,
But forget where they well deserve blame.

—Michigan Christian Advocate.

Jack Horner.

Jack Horner was a little monkey who lived on ship-board. He wore a little sailor's jacket of scarlet flannel, and a cap to match, and was very proud of his costume. He looked like a dwarf old man, for he was brown and wrinkled, and his black eyes peeped out beneath shaggy eyebrows and crinkly gray hair.

Sometimes, when the cook was out of sight, he would jump on the flour barrel and powder his hair like a miller.

The cook scolded, and shook his rolling-pin at him, But in a twinkling Jack was up the mast. There he would sit in safety, grin and chatter, and shake his head and paws to mimic poor old Cato, while the sailors roared.

Jack went where he pleased about the ship, but his own corner was a large drygoods box, turned on one side, and well supplied with clean straw for his bed. This was left to his own care, and Jack was a tidy little creature. He had watched the steward about his work till he knew just what to do. Every morning he shook up the straw with his tiny forepaws and make his bed to suit himself. He would stand off a little way and look at it, shake it again and pat it down. Then he would run for the broom, and sweep out his cabin. He washed his face and hands in a basin, as the sailors did, and dried them on a towel.

Jack Horner was very fond of smoked herring and hard-boiled eggs. They were often given him for breakfast. But he was not as honest as he was tidy, and would sometimes snatch a herring or an egg, if no one were near, and run off to his stateroom to eat it. One morning he burned his fingers with an egg, and for a long time afterwards would not take one even when offered him.

Twice a week there was sago-pudding with cinnamon on it for dinner, and Jack was always on hand for his share. He would take his saucer in one paw, his spoon

in the other, and eat as the sailors did. Sometimes there were raisins in his pudding, and then Jack was pleased. He would pull one out with his finger and thumb, hold it up and chatter about it in great glee.

At Christmas the sailors filled a stocking for him with nuts and apples and lumps of sugar, and he had mince-pie and plum-pudding.—Mrs. Mary Johnson, in the Illustrated Journal.

The Cat in the Bag.

Little Arabella Frost was almost asleep; her curly head was nestled on the soft pillow of her brass cot, and the dark lashes rested on the pink cheek. Almost asleep, but not quite, the little ears were still open, and she heard mother say to big brother Joe: "Then the cat is out of the bag."

"What cat, mother?" asked Arabella, sleepily, without opening her eyes.

"Never mind, baby; go to sleep," said mother.

"What did they put the cat in the bag for?" Arabella asked herself; "it must be a wild cat." Just then she saw the bag—it was empty; she saw the cat—it looked very wild; it seemed to be biting and scratching many people, and in a great fright Arabella screamed and woke up.

You see, she had gone off to sleep and dreamed about the cat getting out of the bag, and mother had to take her on her lap to get the little girl quiet again.

The mother told her that letting the cat out of the bag meant telling a thing that ought not to be old, and that a story was sometimes just like the cat she had dreamed about; it hurt people when it ran about.

"If you hear anything ugly about your playmates, darling," said mother, "remember what the cat did when she got out, and tie your bag as tight as you can."—Elizabeth P. Allen.

The Development of Personal Power.

The first thing for a human being to realize is the fact that we are, each and all of us, threefold in our organization—physical, mental, and spiritual. No matter how liberal or broad our education may be, or how far from orthodox our belief, we must be conscious that some force greater than the brain of man conceived and executed this wonderful scheme of the universe.

Whatever this force was and is, we are a part of it, and from it we can obtain wonderful power and strength if we hold ourselves receptive to its influences. However occupied a young man or woman may be, each, if reared under civilized conditions, finds time for a daily bath. All feel it a necessity for the health of the body. Just as necessary for the health of the mind is what I would term a spiritual bath—a few minutes of time given each day to relaxation and calm meditation, an undressing of the mind, so to speak, of all material cares and ambitions, a breathing in of spiritual force—and an immersion of the whole being in the electric currents which flow from space about us.

He or she who desires to obtain personal power, of the highest and most enduring nature, must take these few moments at least, daily, believing that the best and purest strength from the very Source of all power is being bestowed.

After the routine of the day is entered upon, a careful watch upon the emotions and desires, to see that they do not encroach upon the rights of others, is another step toward the goal. The power which develops into tyranny and oppression is never a safe power to cultivate. It is sure to resolve itself, eventually, into a boomerang, and to destroy the usefulness of the mind which seeks it.—Ella Wheeler Wilcox, in January "Success."

Medical Notes.

Milk as a Disease Producer.—Scarlet fever is found by Dr. H. O. Hall to be unknown in China and Japan, where cow's milk is not used; and rare in India, where such milk is used only by adults. He contends that the disease is chiefly distributed by milk.

Disease and Odor.—Every disease has its characteristic odor, if we may credit Dr. McCassy, and many of them—such as measles; diphtheria, typhoid fever, consumption and even epilepsy—should be diagnosed by the smell alone. In favus, the odor is that of mice; in rheumatism, of acid; in peritonitis, of musk; in scrofula, or sour beer. In pyemia, as also in scurvy, the breath is putrid and nauseating. Patients with ordinary fever emit an ammoniacal odor; with intermittent fever, the odor of fresh-baked bread. Hysterical women have delightful odors, violet and pineapple being most noticeable.

Consumption.—The late British Tuberculosis Congress favored the continued enforcement of all laws which are enacted to protect human beings from contagion through infected cattle. Until Professor Koch demonstrates that bovine and human phthisis are not identical in source it would be rash to relinquish efforts to stamp out the scourge. The truth will soon be known, now that the accepted theory has been challenged by so high an authority. That it is practicable to stamp out consumption is now believed by all who have made that disease the subject of special study. A person may inherit a tendency to pulmonary trouble, but not the disease itself, and he has only to take reasonable precautions in order to escape what was formerly regarded as his doom. When all consumptives have been taught how to live, and have been subjected to necessary restrictions which will make them less of a menace to their fellows, we may look for persons with information as to how and where to live, and also to obtain from them

CORRESPONDENCE DESIRED.

Correspondence is desired with Christian people who would like to know about a new town, just starting, in Humboldt county, called Fieldbrook; and the surrounding country, which is destined to become one of the richest dairying sections in our State. Address, Wm. Gordon, Eureka, Calif.



Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

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the efforts of the health authorities in New York to list all persons in the State who have (or who are supposed to have) tuberculosis, the object being to provide for a decrease in the mortality from this malady. There has been no serious opposition to reports on the effects of treatment. At present there is no uniformity in the methods by which different communities attempt to prevent the spread of consumption. Indeed, in only a few are the laws against expectoration in public places enforced; yet the breathing of the germs disseminated in the air from dried sputa is a dangerous source of infection. The suggestion of the British congress that a permanent international committee be appointed to collect facts, publish literature and recommend methods of treatment, is calculated to achieve a uniformity of means which is necessary for an effective war on consumption.

Scientific Miscellany.

The "Electrochord" of Lieut. Geo. W. Breed, formerly of the United States Navy, is designed to sustain the tones of the piano as in the flute or violin. A row of delicate electrical contacts is connected with the keyboard and with a row of little electro-magnets in front of the strings, so that while any key is pressed the corresponding magnet keeps its string in continuous vibration. A set of four push buttons is arranged to give considerable variation, with very beautiful flute-like effects. A knee swell throws the attachment into action, and when this is not being pressed the piano has its usual tone.

The exports from Assam of lac—usually as crude or stick lac—have averaged about 500 tons annually in recent years, though the production of some forests is declining. The resin is usually collected twice a year—in May and June and again in October and November—the first crop being used for seed purposes, while the second is exported. A few days after the gathering, pieces of stick lac containing living insects are placed in small bamboo baskets, which are tied to the trees that are

to furnish the next crop. The insects quickly spread over the branches, and begin at once to feed and secrete resin. If the secretion is satisfactory it is collected at the end of about six months; if deficient the insects are allowed another six months.

Steel is now made by the so-called Tropenas process at about forty different plants, one of which has been in operation several months near Chicago. In special converters, pig iron and selected scrap, previously melted in a cupola, are exposed to an air blast across the surface, which produces great heat by the combustion of the metalloids in the pig iron, and leaves nearly pure iron at the end of fifteen or twenty minutes. The necessary silicon, manganese and carbon are introduced into this iron by the addition of ferro-manganese or ferro-silicon, or both, the metal being then drawn off into a ladle and poured. This process is specially adapted for small castings of every variety. The metal is hotter and more fluid than that obtained by any other method, ensuring the filling of all parts of the mold without cracks or pinholes; and any grade of steel—from the low carbon desired for electrical purposes to the very hard required for mining and other machinery—can be obtained by varying the additions. The castings will stand forging and welding, many of them being intended to replace much more expensive forgings, which they are claimed to equal in all respects.

Curtains.—Did you ever consider how simple a matter it is to do them up yourself? They should never be rubbed, but souped up and down in hot soapsuds that has in it a few drops of ammonia; then well rinsed in tepid water; then dipped into some very thin boiled starch. If you have an attic, pin them out straight and unwrinkled upon the floor, first covering it with several newspapers and an old sheet. Each point should be pulled out and pinned. It will not take them long to dry and it is a pretty, rather than a disagreeable, bit of work.

BAD BLOOD

Reveals itself in many ways. Sometimes the impurities in the blood mark and mar the skin with blotches, pimples, boils or other eruptions. Sometimes the



result of bad blood is rheumatism or a debilitated condition which is popularly described as "feeling played out, hardly able to drag myself around."

The impurities and poisons which corrupt the blood, clog the liver and cloud the skin are removed by the use of Doctor Pierce's Golden Medical Discovery. It does more than eliminate the poisons; it increases the activity of the blood-making glands so that there is an increased supply of

pure, body-building blood. It brightens the eyes, cleanses the skin, and gives new, physical energy.

Accept no substitute for Dr. Pierce's Golden Medical Discovery.

"I thank God for the good your medicines have done me," writes Mr. James M. Sizemore, of Mitchell, Lawrence Co., Ind., Box 50. "I was not well for two years. My throat was always sore, head ached, and back ached nearly all the time. My weight was 155 pounds. I was taken sick with typhoid fever, and when the fever left me I had such a pain in my left side I could not breathe without pain. I thought I must die. My wife went to the drug store and procured a bottle of Dr. Pierce's Golden Medical Discovery and a vial of his 'Pleasant Pellets.' I discontinued the use of my doctor's medicine and began with the 'Golden Medical Discovery' and 'Pellets.' I at once began to feel better: the pain soon left my side and I could breathe with ease. In a week or so I felt so good I could not stay in the room. I began to walk about the streets; I felt better each morning. After a month's use of the medicine I was well. That was over a year ago. Now I weigh 184 pounds and feel better than ever in my life."

Dr. Pierce's Pleasant Pellets cure constipation.

The tender words and loving deeds which we scatter to the hearts which are nearest to us are immortal seed, which will spring up in everlasting beauty, not only in our own lives, but also in the lives of those born after us.—Spurgeon.

If I can put one touch of rosy sunset into the life of any man or woman, I shall feel that I have worked with God.

HIS BEST HELPER.

"Which sort of a person is most helpful to you?" asked one clergyman of another. "I mean to you personally and individually."

His friend looked puzzled, and the questioner went on: "Is it the person who agrees with all your views, and so helps you with his sympathy and comprehension, or the independent thinker, who argues with you, and stimulates you to write convincing, stirring sermons?"

"If you really want to know," said the older man, with symptoms of a smile at the corners of his mouth, "it isn't either of those men who helps me most. It's the man who may or may not agree with my views, but who cares enough about my sermons to come to church on a stormy Sunday when most people stay at home. He's my best helper."

Am I such a "helper"?—Select ed.

GENTLENESS.

The strength of God is very gentle. He does not make a great noise in lifting the tides or in speeding the stars in their courses. The sunshine is one of the greatest treasures of power. He turns the hearts of stalwart sinners by the touch of infant fingers or by the memory of a pious mother's spiritual beauty and fidelity. By loving invitations, tender encouragement, and by manifold ministries of patience and sympathy, he encourages the penitence and the faith of sinful and human hearts. His children should seek more of his gentleness. We are too easily tempted to bluster and violence. We forget that gentleness is greatness as well as goodness. If we would do brave deeds, let us seek to be filled with divine gentleness.

A careful reader of the Bible will perceive that much is said of God's mercy. He is spoken of as rich in

mercy, plenteous in mercy, full of compassion. His mercy is compared to a father's pity, a brother's friendship, a mother's love. It is even said of God that he *delighteth* in mercy. What a blessed fact! There are some things which we do by constraint; there are others which we do from a sense of duty; there are still others which we delight to do. No person need hesitate to ask us to do what we delight to do, for he may feel confident that we will surely do it. It is not by constraint that God shows mercy; it is a pleasure to him; he delights in it.

Before me lies a perfect day—

Thy gift, O Lord, and bright

With thine own glory's light.

O Son of man! Grant me thine aid,

That when I meet the evening's shade,

Spotless, unmarred by thought of sin

And bright as when it did begin,

I may give back thy perfect day.

Behind me lies thy perfect day—

How can I give it back,

By sin so marred and black?

O blessed Savior! Love me still,

Forgive my proud and wayward will,

Blot out the stains of sin and wrong—

And let my humbled soul be strong

In thee to live a perfect day!

—Mary Warren Ayars, S. S. Times.

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PREFERRING ONE ANOTHER.

Turner, one of the greatest of English landscape painters, was one of the committee whose business it was to arrange about hanging the pictures sent for exhibition to the Royal Academy. The walls were already crowded when his attention was attracted by a picture which had been painted by an unknown artist from some distant town who had no friend to advance his interest. "A good picture," exclaimed Turner, as soon as his eye rested on it; "it must be hung." "Impossible!" replied the other members of the committee, with one voice. "The arrangement cannot be disturbed. Quite impossible!" "A good picture," persisted Turner; "it must be hung"; and, so saying, he took down one of his own pictures and put that of the unknown artist in its place. This was a beautiful example of obedience to the precept, "Look not ev-

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ery man upon his own things, but every man upon the things of others."

There are few now that say, "Here am I, Lord; send me"; the cry now is, "Send some one else. Send the minister, send the church officers, the church wardens, the elders; but not me. I have not got the ability, the gifts, or the talents." Ah! honestly say you have not got the heart; for if the heart is loyal, God can use you. It is really all a matter of heart. It does not take a great while to qualify a man for his work, if he only has the heart for it.

Husband: "For whom are you knitting those stockings?"

Wife: "For a benevolent society."

Husband: "Do you know, you might send them my address? Perhaps they would send me a pair."

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